This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

WIDENER
HN SPFJ +

THE

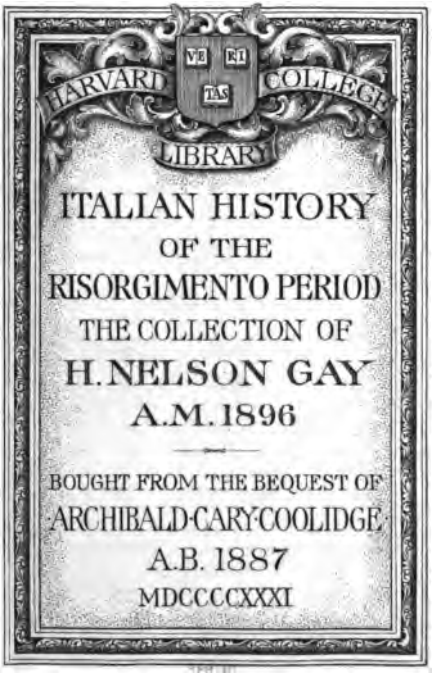
VICTORIES

OF

ROME.

KENELM DIGBY BEST.

C 4725.65.5


HARVARD COLLEGE
LIBRARY
ITALIAN HISTORY
OF THE
RISORGIMENTO PERIOD
THE COLLECTION OF
H. NELSON GAY
A.M. 1896
BOUGHT FROM THE BEQUEST OF
ARCHIBALD CARY COOLIDGE
A.B. 1887
MDCCCCXXXI

lt

Rome 1859 - 1870

PAIGNTON
P. G. HORSHAM, PRINTER

Et Petrus quidem servabatur in carcere. Oratio autem fiebat sine intermissione ab Ecclesia ad Deum pro eo. (Act. Apost. xii., 5.)

THE VICTORIES OF ROME AND THE TEMPORAL MONARCHY OF THE CHURCH

By KENELM DIGBY BEST
PRIEST OF THE ORATORY

Vincit qui patitur.

FIFTH EDITION, REVISED AND ENLARGED

LONDON
KEGAN PAUL, TRENCH, TRÜBNER & CO., LTD.
1906

C 4725.65.5

HARVARD COLLEGE LIBRARY
H. NELSON GAY
RISORGIMENTO COLLECTION
COOLIDGE FUND
1931

Nihil obstat.

W. B. MORRIS,
Congr. Orat.
Censor Deputatus.

Imprimatur.

HERBERTUS,
Card. Archiep. Westmonast.

Die 8 Apr., 1893.

CONTENTS

CHAPTER I.

HISTORICAL SKETCHES AND EPOCHS . . 1

CHAPTER II.

NECESSITY OF THE TEMPORAL POWER .. . 114

APPENDIX I.

EXTRACT FROM FATHER FABER'S SERMON . 159

APPENDIX II.

THE SYLLABUS AND THE TEMPORAL POWER . 172

PREFACE
TO THE FOURTH EDITION.

It is now some thirty-four years since the *Victories of Rome* first appeared. Two or three editions were issued at intervals, the last in 1893; and for some time the pamphlet has been out of print. As a member of the League of St. Sebastian, I have always felt bound to strive to uphold the Cause of the Temporal Power by lectures, sermons, writings, and other laudable if humble means.

Recent events have drawn attention to the subject, and have roused anew considerable interest in the present position of the Holy See. It becomes apparent that the prolonged silence of some did not arise from indifference, while the demeanour of many convincingly proves that Father Faber's warning was almost prophetic, when he preached that the salvation of not a few would come to depend in these days upon their devotion to the Church and the Pope. [1]

1 See Appendix I.

So, in the hope of being permitted once more to counsel the doubtful, supply steadiness to the wavering, and instruct the ill-informed, I venture to make a final effort, and republish my early work. What I last wrote in 1893 is applicable to present circumstances, for all has remained unchanged, except that the prolongation of the imprisonment to which the Pope is submitting provides opportunities of which his enemies avail themselves to affront and wound him whose patience excites the admiration and veneration of the whole world.

Whilst, therefore, very little of what is new is now added, I have carefully revised these pages: for my aim and endeavour still are to do what little I can towards giving with my brethren priestly help to our surrounding friends and neighbours, and in my own case supply for shortcomings in the past. Moreover, it should be acknowledged that the book is made up mostly of sketches and scraps —hurried gleanings from the thoughtful writings and researches of those who had time and ability to give to their task; while I have snatched from them in some few short moments what would suffice for a lecture or a sermon. Let indulgence

be granted for the hasty utterances of one who still has a care and love for Rome—the Rome that calls our St. Philip her Apostle.

This sort of study is a family occupation with us Oratorians. Baronius was not the only one St. Philip set to this kind of work. Francesco Bozio was another employed in writing by our Saint. To Bozio we owe a learned work, entitled *DE TEMPORALI ECCLESIÆ MONARCHIA ET JURISDICTIONE, LIBRI QUINQUE, ADVERSOS IMPIOS POLITICOS, ET HUJUS TEMPORIS HÆRETICOS.* By borrowing part of his title for this congeries of mine, I would insinuate that I am trying to write on the same subject in a Roman and Oratorian manner and spirit.

Though I became acquainted with the opinion set forth in Bozio's book, and had adopted it from other writers before knowing it was also his, I refrain from urging it here. It is obligatory upon none, though, surely, as emanating from St. Philip's home, it will ever find sympathetic treatment, if not entire acceptance, from his loyal sons. Bozio traces the origin and source of the Roman Pontiffs' royalty and kingship; and I, who merely give glimpses of their

historical vicissitudes, should only perplex readers, and divert their attention from what I have already written, by introducing this less common though most interesting matter. It is true that in chapter ii. much is in harmony with Bozio's doctrine; but this is accidental, for I had not then read his treatise.

The spread of heresy in the North, the rebellion of King Henry and his daughter Elizabeth against the Holy See, revived old errors and added new ones, and brought St. Philip and his sons to the rescue. Baronius came and covered the course of the Church's history, exposed the distortions and calumnies of the Magdeburgh Centuriators by his exact and fearlessly truthful Annals; and Francesco Bozio, in reparation for the especial scandalous attempts of Protestantism to destroy the prestige of the Papacy, brought out this book to which I refer. In this work he refutes the sophistries produced three hundred years earlier by the perverted talents and learning of Ockham to help the refractory and violent Louis of Bavaria. It is instructive to see another instance of the mode of procedure on the part of the enemies of the Church. The socialistic, communistic, anarchist

school is no new arrival in these our days. It has existed for centuries, ever inciting and abetting the rulers of secular states to defy and oppress the Church. Baronius writes that Arnold of Brescia was "their patriarch and their prince." Arnold was condemned in 1139 by the Tenth General Council. The Emperor Conrad was his accomplice. In 1328 Ockham was condemned and excommunicated by John XXII.; and the learned but rebellious and revolutionary English Franciscan had for chief patron and protector the usurper Louis. So in our own times, against every principle of religion, gratitude, honour, and honesty, the royal house of Savoy joined Mazzini and Garibaldi, and completed their crime by the "great sacrilege" of September 20th, 1870. Since that date the Pope has been to all intents and purposes held a Prisoner in his own Capital, receiving from the gaolers who watch in the Quirinal less respect and courtesy than were displayed by King Sedecias to the Prophet Elias. And the interminable struggle causes conflict in every land, in ours a conflict whose dimensions have dwindled to encounters with the champion correspondents of a Protestant Press!

From the beginning, it has ever been the same story — seditious, irreligious writings, brute violence, then sacrilegious seizure and spoliation—outrages committed against One who on his coronation day is addressed in the name of the universal Church with these solemn words of the Ritual: "Receive the Tiara adorned with three crowns, and know that thou art the Father of princes and kings, Ruler of the world, Vicar of our Saviour Jesus Christ." Yet, on the day when these words were spoken to him, and ever since, Leo XIII. was and has been the Prisoner of the Kingdom of Italy, that Kingdom whose *STATUTO FONDAMENTALE* has for Article I.: "La Religione Cattolica, Apostolica, e Romana e la sola Religione dello Stato. Gli altri culte ora esistenti son tollerati conformamente alle leggi." Brave words, indeed! But the State whose Constitution is consecrated by them unworthily restrains the Head of that Religion, uncatholicises its departments of government, its army without chaplains, its education without Christianity—is exhibiting to a non-intervening circle of Catholic kingdoms the newest and latest development of Liberté, Egalité, Fraternité, the

Paramountcy of Freemasons, Freethinkers, Freebooters!

Some of the many who protest against the sacrilegious invasion and seizure of Papal Territory argue that the plundered Pontiff held those States in trust for the Universal Church. Others seem to think they came to the Papacy by way of endowment, given and conveyed to the Popes to enable them to carry on their world-wide work, much as a secular state allots and votes a civil list to aid its sovereign in his government. For myself, I see less difficulty in defending the opinion of Bozio and others whom I follow—that the right to her Temporal Sovereignty is an integral right of the Church as constituted by her Divine Founder. It has prevailed *de facto* for more than twelve hundred years, and has been possessed *de jure* by Divine Natural Law from the beginning of Christianity, although the first royal robes of our Popes gleamed with the purple only of their own blood, and Rome was their royal City "Consecrata glorioso sanguine." Even enemies of the Papacy have asserted that the Pope cannot be a *subject;* then we his children may call him a Sovereign, and claim that he should receive, before all others, that

homage to which he has an older and better right than can be established by any other; the "Father of princes and kings" should be revered instead of being basely robbed. Pius IX. and Leo XIII. have each plainly and solemnly declared that they would never renounce the right to the united Sacerdotal and Regal dignity and power derived from Him Whose Vicars they are. In this country it is often said that the Pope is, after all, only an Italian subject, invested with episcopal or papal dignity, but not thereby divested of his subjection; and history is appealed to to prove this subjection of Pope to Emperor. Theologians say that Leo XIII., when Bishop of Perugia, dealt with this very matter. He wrote: "In the first ages of the Church, the Popes were subject *de facto non de jure*, in fact but not in right." They were subject actually but not legally. Theologians add that, given the institution of the Church by Christ, the Pope is exempt by Divine Natural Law from all secular jurisdiction, and cannot be a subject; and any appearance of such a thing must be only a free act on the part of a Pope, without prejudice to his rights, he submitting his case, for instance, not to one who was his real judge and legislator,

but to one he consented to listen to as an arbitrator.

It is fitting that, after my acknowledgment of having gleaned and borrowed, I should indicate those to whom I am a debtor. Much that is written in the following pages has been suggested or confirmed by these works: *Il Trionfo della Santa Sede e della Chiesa contra gli assalti dei Novatori*, by Bartolomeo Alberto Cappellari (afterwards Gregory XVI.), *El Papa en todos los tiempos*, by Gonzales; *The Roman Pontiffs*, by De Montor; *History of Pius IX.*, by Maguire; *Rome and her Captors*, by D'Idville; *The Civiltà Cattolica; The Tablet's* Roman Correspondence; *The Pall Mall Gazette*. Thus does the Press now bring matters before the tribunal of Public Opinion, while governments keep a cowardly silence concerning the fate of the Holy Father. An Emperor of China fares better at their hands; each watchful State prevents its neighbours from excessive plundering of the Chinese persecutors of Christians, but not one of them even protests any longer against the Italian government's persecution and spoliation of the Head of the Christian Church. But it may yet come to pass that, through the fairness of some and the pleadings of

others, the Press even of a Protestant country will hear reason, recognise the truth, and bring to bear upon these supine governments that Public Opinion which it guides and governs in these days. Protestant England has already forced Catholic countries to behave properly to the Popes. That this should have been so is a disgrace to those countries, but a glory and a blessing to the England that I love.

KENELM DIGBY BEST.

THE LONDON ORATORY,
May 26th, 1901.

PREFACE
TO THE FIFTH EDITION.

THE fourth edition of this work was exhausted in 1903. Both its chapters are now re-arranged and condensed, and they contain fresh matter which brings the historical narration up to date.

THE VATICAN WHITE BOOK was issued last December, and was translated and published in weekly portions by *The Tablet*. It is to *The Tablet* that I am indebted for an extract from Chapter VIII. of this invaluable document, which reaffirms with authoritative strength all that has been advocated in these pages. The Extract, given page 107, is the most recent and most splendid vindication of the inalienable right of the Vicar of Christ to be SOVEREIGN OF THE TEMPORAL DOMINIONS OF THE HOLY ROMAN CHURCH.

K. D. B.,

Sorley,

Torquay.

April 6th, 1906.

The Victories of Rome.

CHAPTER I.

HISTORICAL SKETCHES AND EPOCHS.

THE thoughts of men, their whole attention and interest, have of late been fixed, with painful intensity, upon one great absorbing subject—the destinies of Rome. Not an intelligent mind but has made Rome its subject-matter of research and study; not a loyal heart but has made Rome its object of perpetual prayer. The thought of Rome, the prayer for Rome, are in this year as world-wide and universal as Civilization and Christianity.

Moreover, this sentiment, whereby the souls of men have been strangely stirred, has been outwardly manifested in a manner almost miraculous, by the spontaneous pilgrimages of peoples, priests, and prelates to the tomb of the Apostles, by the unsolicited collections throughout Christendom of Offerings and Peter's Pence, by the religious ardour with which the chivalry of Catholicism has gloriously begun a new Crusade, and rallied triumphantly around Rome. Let us not deny it: an appalling, almost unprecedented hostility towards the House of God has been displayed by the world, and imperatively demanded our own marvellous counter-demonstration, as "fellow-citizens of the Saints, the domestics of God" (Ephesians ii. 19). In the beginning of the world, angels in Heaven parted for conflict into two mighty camps and armies; in the end of the world, men on earth, for a like purpose, also divide and

separate. The first battle was brief, for those who fought were strong; the last battle is slow, for a protracted struggle is alike suited to the changeful nature and the successive generations of the human race: but, for intensity of purpose, for the stake at issue, for the terrible consequences to follow, both battles, the celestial and the terrestial, are most similar. The present champions of the Church are profoundly conscious that they fight, as fought the angelic host of old, under the eye of the God of Armies, and in His sacred cause.

The first war was declared against the Divine design of an Incarnation; this last is waged against its Divine results. The rebel angels revolted against Christ, their predestined King and Head; their earthly allies are now in revolution against His Kingdom and Headship. Therefore it is around Rome, the See of Peter, the seat of the Government of Christ, that the

conflict takes place. Thither, either actually or in spirit, flock all powers for good and evil. Truth and falsehood, hope and despair, love and hatred, religion and irreligion, reason and passion, justice and lawlessness, purity and viciousness, probity and depravity—in a word, Christian and Antichristian, modern Crusader and modern Mussulman, the fellow-soldiers of Michael, and the followers of the Dragon, are confronted before the Eternal City.[1]

Christ is always with the Church, and the Holy Ghost is her Divine Guide throughout all ages. She needs not, therefore, at any time, to recur to the past to prove her conduct right. Always "Wisdom is justified by her children" (S. Matthew xi. 19); for they know well that she cannot err in what she does or

1 The city was taken in 1870, and the Vatican prison of the Pope has been ever since the citadel of the independence of the Church.

teaches. But there are others, not her children, who in all honesty ask for explanations; and there are also many who maliciously belie her, who falsify history in order to accuse her of inconsistency and unfaithfulness to the mission assigned to her by her Divine Founder. It will then be pleasant to ourselves, and perhaps useful and not unnecessary to others, if we look back upon the past, and thereby qualify ourselves to celebrate with all gladness this last victory of Rome over Revolution. We shall see that, be the adversary Heathenism, Heresy, Barbarism, Regal Usurpation, Revolution or Freemasonry, the gates of Hell have never prevailed against Christ's Church.

"Rome, Peter's See, the Source of pastoral power,
The world's Capital,
What realms she does not rule by arms
She governs by Religion."

A poet of the fifth century thus sang the praises of Rome. His words are noble and simple, and his description is, to this day, exact and accurate; we of the nineteenth century can but re-echo them, when speaking of the unchanged Eternal City.

HEATHENISM.

Great and glorious was that ancient Roman empire which succumbed to the spiritual dominion of the Christian Church. In recognition of whatever was good and great, the Church sanctioned, in their pristine simplicity, many of that empire's wisest laws. Great and glorious, too, was the ancient city; and the modern city respected its ruins, and spared the unhallowed walls, whose chief plea for mercy was their tottering age. Let human pride and ambition wander awhile among the remains of heathen Rome, and they may learn a useful lesson. These old dull piles of bricks and rubbish

were once the residence of the conquerors and rulers of the earth: this heap of dusty ruins was once the capital city of the world; not merely of the surrounding territories, but equally of all other countries, nations, and races. Rome was The City—the central seat of government; and the whole world was to receive the edicts which she sent forth.

Nay, with astounding astuteness and sublime haughtiness she summoned to her altars the idols and false deities of all nations, thus contriving and claiming to be the centre of religion, as well as the centre of temporal authority. Heathen mythologies often contain distorted foreshadowings of those Christian doctrines which one day would destroy them, and thus did this grand but groundless claim of ancient Rome foretell her fate; it was a prediction of a power and supremacy that would be hers, but only when she had broken those idols and

allowed their temples to return to dust and decay, while the Christians of the Catacombs came forth to build their churches upon her seven hills.

Heathen Rome resisted her Christian conquerors with all the resources that man can command or devil suggest. After 300 years she confessed herself defeated, and submitted, on one point absolutely and unconditionally; her idols were removed, their false worship was renounced for ever at the bidding of Christian Rome. On the other point, heathen Rome found in the new city a generous rival—she was allowed to retain the temporal power, she might even carry it elsewhere, it was not coveted or asked for: not then, or since, has the Church contended for its acquisition—or even interfered with it, except to keep it true to itself. Part of that old temporal dominion she has maintained by admitting it at its urgent entreaty to a

participation in ecclesiastical privileges, and with the other portion, divided out amongst new nations, she has never interfered, except at times to accord sanctuary protection to it in seasons of danger and distress. Between those two Romes, heathen and Christian, there was unbroken, perfect peace: the one stood built upon the Rock of Peter, the other slept tranquilly in ruins at her feet. Their conflict could have had no other end. Their principles were so different, their methods so opposed, their results so contrary, their monuments so dissimilar. Of heathen Rome the principle was human glory; the means were war and terror; the result was the slavery of nations; the monuments were triumphal arches, amphitheatres, thermal halls, temples reared to deities who were vices personified. Of Christian Rome the principle is the service of the true God; the means are the preaching of the Gospel and the extension of

the true Faith; the results, the salvation of souls and the civilization of the world; the monuments, churches, monasteries, hospitals, universities, and museums. Heathen Rome is no more; its empire is ended, its wars are over, its slaves are set free, its monuments—the Capitol, the Forum, the Palace of the Cæsars, the Baths of Caracalla—all are in ruins, sullen and desolate, sinking slowly to the desert of the stern outlying Campagna. In that very desert uprises the Christian, the Rock-built Rome, isolated as behoves a city of supernatural destinies, and proclaimed by the voice of the surrounding wilderness the Capital of the world.

The crumbling walls of ancient Rome are relics rather than ruins, and for this are venerated; they were sprinkled with the blood of martyrs. The shifting sands of the silent Coliseum have been wet and crimsoned with the sacred tide; for this sacred spot, now guarded like a Campo

Santo,[1] was the first battlefield of the Church, where, during 300 years, countless martyrs gained their crowns, and where so many Sovereign Pontiffs successively laid down their meek lives for the flock bequeathed to their care by the first Bishop of Rome, S. Peter. These ruins are, therefore, trophies as well as relics: these pillars and temples are the spoils of superstition. Like the faded, drooping banners suspended in the cathedrals of victorious nations, they remain, in the midst of the Capital of Christendom, memorials of the first victory of the Church.

The first contest of the Church took place in the very stronghold of superstition, the very depôt of false deities. Let this fact suffice to prove the invincible courage of her champions. But still

1 Since this was written the spoliators have tried to *secularize* the Coliseum by removing its central cross.

more admirable is the mode in which they gained their victory. Ever since the same method of warfare has been characteristically adhered to by the Church in all subsequent conflicts. Her battle was waged by weakness, and won by weakness, by suffering persecution, by perpetual death; for it was a Christian victory that was to be gained. The Church of Christ must conquer as Christ conquered, by crucifixion. "Now is the judgment of the world. Now shall the Prince of this world be cast out; and I, if I be lifted up from the earth, will draw all things to Myself" (S. John xii. 32). Christ is crucified on Calvary, His Vicars are crucified on the Vatican, and their faithful soldiers die, each at his appointed post. Treachery, false charges, dishonour, scoffs and contempt, accusations of ambition and sedition, defeat, imprisonment, death; these things, borne in patience and in faith, bring forth "the victory

that overcomes the world." Such is ever the method of gaining Christian victories practised by the Church, in accordance with the Divine decree, admitting no dispensation, no abrogation; the fundamental law of the Eternal City. How appropriately was the victory proclaimed! From Tiber's banks at sunset Constantine beheld in the western sky a resplendent golden Cross, the heaven-shown sign to man that henceforth victory could be gained only by champions of the Crucified.

The Church has contended against evil in twofold shape — against intellectual falsity and moral depravity, licence of the mind and of the senses. For 300 years she was attacked by the false views and theories of pagan philosophers, and by the depraved passions and degraded despotism of pagan emperors. The sceptic of the East, the warrior of the West — the one speculative, the other practical, both equally hostile to the

Church—were rebuked and humbled by the unanswerable writings of Christian apologists, by the expiatory deaths of Christian martyrs. The Roman Pontiffs, from the house of Clement, from the Catacombs, encouraged the apologist, cheered the martyr, and went forth themselves to lay down their own lives for the flock. At Rome was sown more thickly the seed of the Church; there was the blood of martyrs more plentifully shed; and ever afterwards God has made glorious their place of sepulture. In peace, in purity, in faith, the slain victors sleep before the altar of God and the Chair of St. Peter; and over those martyrs, that altar, that chair, God visibly upreared the grand and glorious Roman Church, mother and mistress of all the Churches, infallible in faith and morals.

In recognition of their victory over heathenism, and in obedience to holy inspirations, Constantine hastened to leave

Rome. The Christians had bought it from the empire by their blood, and had consecrated it by their holiness. He saw by instinct that Rome was Divinely designated as the Capital of that spiritual kindom to which he subjected his own temporal empire. The eagle of Jupiter deserted his Roman eyrie, and the dove of Christ there made herself a nest. It was noble self-renunciation on the part both of Emperor and Pope. The one made haste to vacate, the other, "when compelled," [1] consented to occupy the throne of Rome. It is the glory of Constantine to have taken spontaneously the first step in execution of the plan of Providence, whereby, as it has been well said, "the temporal and the spiritual are united in one at Rome, that elsewhere they may be distinct." [2] Constantine, by leaving Rome for his new capital, in the fourth century (A.D. 330), practically abandoned

1 Gibbon. 2 M. Odilon Barrot.

his position and power as ruler of Rome, together with the title of Sovereign Pontiff. But it was not till the end of the sixth century, and the reign of St. Gregory the Great, that the Popes could reconcile themselves to the assumption of full power. This reluctance is recorded by all historians. However, it is a significant fact that since the departure of Constantine it has been the glory of the emperors never to have entered Rome but as strangers or pilgrims, and the glory of the Popes never to have left Rome but as exiles and wanderers.[1]

HERESY.

The Church had scarcely won her first victory over heathenism, ere she again found herself compelled to engage with another even more formidable antagonist. Heresy succeeded heathenism, and proved

1 The present state of Rome is unprecedented, and cannot but be transitory. *Libera nos a malo!*

itself an adversary far more dangerous, subtle, and malignant, crafty enough to secure like its predecessor the patronage of the State, in other words, power to persecute and pillage. Donatists, Arians, Pelagians, Nestorians, Eutychians, Monothelites were in succession the spiritual poisoners who spread plague and pestilence throughout the flock of Christ, the wolves who harried it, the plunderers who committed the most abominable excesses with the sanction of penal laws. Iconoclasm, which began in 737, was the last and most senseless of these heresies against the doctrine of the Incarnation. For about 400 years—from A.D. 314 to A.D. 687 — these heresies, tenacious of life, fertile in falsehood, were able to elude and resist the deathblows and condemnations of the Church. One was scarcely destroyed ere another sprang up in its place. The heretics themselves were acute enough, and plausible enough, to win the favour of

eastern emperors, to secure the ready services of imperial generals and western exarchs, to gain the savage support of barbarian chiefs and kings. Thus sheltered by the State, they invoked exile, ill-usage, and imprisonment against many of their untiring, unflinching opponents, the Roman Pontiffs. From St. Sylvester to St. Sergius the Popes were confessors of the faith as their predecessors had been martyrs. They cheered and protected the champions of the truth. They upheld the faithful St. Athanasius, St. Chrysostom, St. John Damascene. The very efforts of the heretics to mislead them, and, failing that, to drive them into exile, or have them brought as prisoners to the emperor's palace, indicate sufficiently the importance attached to the least word of the Roman Pontiffs, and the fidelity with which they defended the flock. Often the evil against which they contended attained huge proportions; St. Jerome's declaration

was scarcely an exaggeration: "The whole world groaned to find itself Arian." One portion of the flock was not then, or at any time, infected with heresy—that which feeds round the feet of the Shepherd, and is folded by himself on the seven hills of Rome. Thither went the doubting, the disputing, the defeated; patriarchs and bishops, all appealed to Rome, fled to Rome. They knew that St. Peter spoke by the mouth of her Bishop. He, by legates in distant Councils, or, without Council, by his own unquestioned personal infallibility, decided each controversy, defended each truth, condemned each error—"The cause is ended; Rome has spoken" (St. Augustine).

Thus did Rome gain the victory of the Church over heresy, thus asserted her supremacy in all matters of faith. She preserved the world from the future fate of Russia and poor England, for she

exposed the unholiness of the pretensions of the State to make theological decisions. She taught kings and emperors that salutary lesson given by the brave Bishop of Patara to Justinian, the tiresome, the meddling: "There are many kings in the world, but there is only one Pope in the universe!"

BARBARISM.

History records Divine actions as well as human events. God is not an indifferent spectator of human affairs, and only in the end their judge. He interferes. When nations, by their turbulence and lawlessness, interrupt the flow of His Divine blessings from the sacramental fountains of the Church, then God arises and visibly chastises the guilty. "The day of the Lord is at hand upon all nations; as thou hast done, so shall it be done to thee" (Abdias i. 15). Such is the law of Divine retaliations. We are

therefore at no loss to account for the irruption of barbarians, who first laid waste, and subsequently seized and divided amongst themselves, the Western Empire.

Conscious of having been sent as an instrument of Divine vengeance, their leader styled himself "The Scourge of God." No man was better named. "Along the track of my horses' hoofs," he said, "the very vegetation must disappear." No havoc could be more vividly described. He marches straight for Rome —Rome, helpless and defenceless. But he is met at the Mincio, not by the emperor's army, but by one venerable, majestic old man, who forbids him to advance. The heart of Attilla is filled with mysterious awe; he obeys, for God has spoken to him by St. Leo. He leads his wondering warriors away: his mission is over, for the anger of God has been appeased by the prayers of his servant,

and Rome is saved by the bloodless victory of her intrepid pastor. (A.D. 452.)

Again and again did the Popes protect Rome, as though they were even then her Pontiff kings; undeniably they were her sole hope and help. The emperors, in whose behalf the Popes loyally protected and preserved this glorious city in the West, remained unmoved; they persevered in their heretical persecutions and theological tyrannies till the day of the Lord again arrived. Barbarians were again His instrument, but this time barbarians from the East, who threatened Constantinople. Before St. Sergius escaped by death, in 701, from the persecutions of Justinian, the cloud-like cavalry of Mahomet had appeared on the horizon of the eastern deserts, and alarmed Constantinople. Not without good cause—"As thou hast done, so shall it be done to thee." The things of God have been coveted by Cæsar: what he has shall be

taken from him and given to the Sultan.

The punishment, however, fell first upon the West, where northern barbarians carved kingdoms for themselves by dismembering the empire. Vandals, Goths, and Lombards advanced to the very walls of Rome, and receded to settle peacefully in the surrounding provinces. The ocean-wave sweeps onward to the shore, but its strength and pride are broken by some mighty rock, the angry roar dies away in soft music, the curled crest falls in a shower of sparkling foam; thus the great wave of northern warriors was broken and dispersed into harmless civilization when it encountered the Rock on which the Church is built. In their confused masses Rome discerned the elements of a new Europe. She civilized them, reconciled them to live and let live in peace and Christianity. She stood between the old and the young, the decaying and the vigorous, and obtained a peaceful ending

for the departing empire by the gentle restraint she exercised upon the eager and impatient young nations of the North.

Upon this victory of Rome over barbarism a profound Protestant historian has thus candidly written: "Had not the Church existed the entire world would have been delivered over to mere material force."[1] Humanity was saved by Roman Pontiffs. "He might now give his blessing," wrote another Protestant, "to all the emperors, kings, princes, and lords of Christendom, and say 'without me you would not be what you are'! The Popes have saved antiquity; and Rome is worthy of remaining as a sanctuary in which to shelter all the precious treasures of the past."[2]

Let kings of the earth and emperors always well consider their conduct towards Rome. She has already often been the object of kingly cupidity. More than one

1 Guizot. 2 Herder.

Lombard king sought to take Rome from the Popes. Had any succeeded, the modern history of Europe would have been short and simple. Islamism would have made another wilderness in the West. Europe's plains, uncultivated, would have been the review ground of its cavalry; the whole world, East and West, would have crumbled into decay under the fatalism of Mahomet. This destruction of Europe has again and again been averted, but only by the Popes. The sovereigns of Europe have reason to be thankful that there was, in 732, a Roman Pontiff, a St. Gregory III., to guidé and direct Charles Martel, and by his blessing to send miraculous victory to the little Frankish army. On the altar of St. Peter's the Holy Father blessed the medals to be worn in that battle of Poictiers by the champions of Christendom. No wonder that the Moslem, so oft defeated by the prayers of the Popes in St. Peter's, should

hate it, and impiously threaten to stable his steeds there in desecrating scorn. But no Pontiff has ever been subjected to such grief, and to such sacrilegious affront to his priestly honour. Constantinople, the city of the emperor, has been taken by the Infidel, but the Capital of Christendom has been defended by the presence of the Pope.

Europe has to thank St. Gregory III. for the victory of Poictiers, St. Leo III. for the victory of Ostia, St. Pius V. for the victory of Lepanto, Innocent XI. for the victory of Vienna. Europe should remember what Sultan Soliman said of St. Pius V.: "I fear the tears of this Pope more than all their arms." Nay, it is impossible not to conclude that, had the East remained faithful and obedient to the Popes, they would have been able to protect the East also; and the Infidel would never have possessed the Holy Places, nor be now enthroned at Constantinople.

As the vacant places in heaven, forfeited by the fallen angels, are given to men, so the places of lost heretics in the Church on earth are given at once to others. Great conversions of new nations take place when children of the Church dishonour her by wickedly renouncing their birthright. The last heresy of early times had hardly ended, ere God, to console His long-afflicted Church, to reward her with the fruits of her victory, granted to her the grace and power to convert during the next 200 years, that is, from the end of the eighth to the beginning of the eleventh century, no fewer than nine new nations—namely the Saxons, Danes, Swedes, Russians, Bulgarians, Bohemians, Normans, Poles and Hungarians. This was indeed matter of rejoicing to Rome; but her rejoicing was soon to change once more into sorrow; for a new mischief made its appearance, and insidiously assailed the Church. We have

now to see how Rome gained her next victory over the usurpations of the secular power.

USURPATIONS OF THE SECULAR POWER.

Could monarchs bequeath with their kingdoms the wisdom taught to each by his experience there would have been ere now a tradition of the Throne, considered as true as any tradition of the Church. The truth thus transmitted would be this: It is as vain as it is sacrilegious to attack the Sovereign Pontiff. There would then have been no dark ages—ages covered with the darkness of the Passion, when the children whom the Church had brought up despised her, and when Tuscans, Saxons, and Normans insolently perpetuated the persecutions of the Lombard kings against the Vicars of Christ. We can believe that they knew not fully what they did; they saw not, as we now see

clearly, that when the Chair of St. Peter is in the undisturbed possession of his Successors, then, and only then, are all other thrones tranquil and secure.

The nations of Europe were prosperous and happy. Roman missionaries had brought them faith, knowledge, education. Roman Pontiffs had taught them principles of good and just government, had heard their appeals, settled their disputes, and blessed their devout pilgrimages to the Tomb of the Apostles. But ambition may be as great a power for evil as authority is for good, and the world became plunged in darkness by the disgraceful efforts of scheming secular princes to control or grasp the gift of God, the Spiritual Power of the Church. They, practically, were trying to be Popes, not in defining doctrine, like the speculative Easterns, but in exercising power, a task more congenial to their practical northern natures. This evil reached its climax

towards the end of the eleventh century, when the deliverer arrived—Pope St. Gregory VII.

Fearful were the abuses he had to deplore, horrible were the scandals he had to sweep away; all flowing from one source, the usurpation, by the civil power, of the right of ecclesiastical investiture.

I shall give an unexaggerated account of this conflict between the Tiara and the Crown. It may be taken as a fair specimen of many other contests, although its successive phases pass before us more like the scenes of a tragic drama than sober history.

Henry IV. of Germany, emperor-elect, by a lamentable perversion of many gifts and talents, developed into a monster of personal wickedness and pride, and was conspicuously the Oppressor of the Church. He screened and defended the incontinence and simony of the unworthy men whom he forced upon the churches

as their pastors. So, to vanquish this wicked tyrant, the firm and fearless Hildebrand was called from Cluny to the Chair of St. Peter.

From his city of Rome the new Pope, in deepest anguish of soul, looked out upon a whole world sunk in vice, sullen and resolutely determined to remain impenitent and unsaved. Prostrate in his oratory he besought God "to make him of some use to the Church of his poor Jesus, or to take him out of life." To this agony succeeded what I dare to call his passion. His whole life was spent in the battle which Henry began in the year 1075. The Holy Father saw that there could be neither truce nor peace till he had wrested the ring and crosier of the Church from the avaricious grasp of sacrilegious sovereigns. As a father, he implored Henry to desist from his violent opposition, without avail; he warned as a judge, without effect; he then exclaimed, "Cursed is he who withholdeth

his sword from blood" (Jeremias xlviii. 10), "and, with God's help, this malediction shall not fall on me." Excommunication was pronounced against the king.

Henry, in rejoinder, incited a treacherous nobleman of Rome to assassinate his sacred Sovereign. The impious Cenci attempted the crime, and drew his parricidal sword upon the Pope at the altar of S. Maria ad Præsepium on the very night when angels sing of Peace on earth. The sacrilegious stroke wounded but did not kill the Holy Father, and he, firm and fearless, with bleeding brow, resumed his interrupted midnight mass.

Another scene. St. Gregory was in council in the Lateran Church, his full synod and court around him. Roland, an envoy of Henry, entered, most insolently defied him, and proclaimed the Pope deposed. The miscreant would have been cut to pieces on the spot but for the prompt action of the Holy

Father, who hastened from the throne to shield the blasphemer with his own body. "My children," he exclaims, "let not the peace of the Church be disturbed. Behold, we live in those dangerous times spoken of by Scripture, when men shall be lovers of themselves, greedy, proud, and disobedient; it is necessary that scandals come; and the Lord hath said that He sent us as sheep among wolves: we must be wise as serpents; but mild as doves; we must hate no one, but bear with the madmen who will violate the law of God. For a long time we have lived in peace; it is the will of God that the harvest shall again be watered with the blood of the Saints. Let us be prepared for martyrdom, if need be, and let nothing separate us from the charity of Jesus Christ."

Soon after the Holy Father went himself in search of the royal sinner. The excommunicate had feigned submission and repentance; for, unless the censure

were removed before the anniversary of its infliction, "according to the laws of the land" he would have lost his right to the crown. They met at the fortress of Canossa. The patient Pope detected the duplicity of Henry in spite of all his plausible protestations. Thereon ensued one of the most sublime scenes in history.

St. Gregory celebrated holy Mass. He consecrated, but before communion he turned towards the king, and holding in his hand the Sacred Host, addressed the startled man. "To do away with all kind of scandal, we will appeal to the judgment not of man but of God. Let the Body of our Lord Jesus Christ that we are about to take be this day a proof of our innocence. We pray the Almighty, if we are innocent, to dispel suspicion, and, if we are guilty, to send us sudden death." He communicated himself, and again broke the awful silence. "Dear son, do you also as you have seen us do.

The German princes have daily accused you to us of a great number of crimes, for which these nobles maintain that you ought to be interdicted during your whole life, not only from royalty and all public function, but also from all ecclesiastical communion and all commerce of civil life. They urgently demand that you be judged, and you know how uncertain are all human judgments. Do, then, as we advise; and if you feel that you are innocent, deliver the Church from this scandal, aud yourself from this embarrassment. Receive this other portion of the Sacred Host, that this proof of your innocence may close the lips of your enemies, and engage us to be your most ardent defender, to reconcile you with the nobles, and for ever to terminate the civil war." Henry trembled. Conscious of intended treachery, he shrank from so terrible a test. The Pontiff spared him. There was only one communicant at that Mass.

The animosity of Henry soon broke out afresh, and in a still worse form. Emboldened by his victory over Rudolph, a rival elected by the German princes in opposition to the prohibition of St. Gregory, the vengeful king appointed an Antipope in 1080, and during the next four years more than once marched upon the Eternal City. Her Pontiff-King's reply to such violence was in the following words: "We desire but one thing—that the impious repent and return to their Creator. We have but one will—that the Church, everywhere oppressed and overturned, should resume her ancient splendour and stability. We have but one object—that God be glorified in us, and we in our brethren, even in those who persecute us; so that we all may merit to arrive at eternal life. Regain courage, therefore; conceive a lively hope; fix your gaze upon the standard of the Eternal King, who saith unto us, '*In*

patience possess your souls'" (Ep. ix.).

At length the Sovereign Pontiff was closely besieged by the persecutor in the Castle of St. Angelo, his last and only refuge. And then God interfered. The Zouaves of that time, a gallant little band of Normans under Robert Guiscard, set forth to encounter and drive off the royal forces. Henry had been too wicked and too cruel to be any longer brave, and the craven king retreated in baffled rage, whilst St. Gregory blessed his heroic rescuers.

The worn-out, afflicted Pontiff was too sad to look upon, too fatigued and infirm to remedy in person, all the ravages committed by the Germans in Rome. Nor was it even safe for him to remain there. He went to die in peace at Salerno, how sorrowfully let his own last words avouch: "I have loved justice and hated iniquity, and for this I die in a strange land."

Exiled and wronged, a very victim of

woe, he yet was the victor in the long and weary strife. Again, it was the Pope who triumphed, and by his patience and his sufferings. The Church did not reap the entire fruit of her Saint's victory till fifty years later, when the secular State renounced at Worms all its arrogant pretensions, and made restitution of the confiscated Church property. But she has always attributed the victory to the firm and fearless St. Gregory; for he utterly and finally destroyed the hopes of the civil power to be admitted into partnership in ecclesiastical prerogatives. Rome thanks her much-tried Saint for this Victory of the Spiritual Supremacy.

REVOLUTION.

Cessations of hostility, the only form of peace between the world and the Church, never last long. The world, when defeated, only remains quiet whilst planning

and preparing for the next campaign. Obstruction of Rome's free exercise of her spiritual supremacy had been the object of the world's warfare until the twelfth century. There still remained one other sovereign right, hitherto unquestioned and unassailed—the independence and inviolability of her Temporal Power. There it was resolved, in the middle of the same twelfth century, that the new attack should be made.

In order to attack the spiritual supremacy, both empire and monarchy had allied themselves with heresy. They were wise; for heresy is the most suitable ally of the civil power in such a war, since heresy is precisely intellectual disobedience to the authoritative teaching of the Church. Heresy was, however, scarcely serviceable in a campaign against the Temporal Power of the Popes. Besides, inventors of heresies, like inventors of weapons, are sometimes at fault. An-

other spirit of evil had to be sought, and one was soon evoked.

Like a strong demon let loose on earth the revolutionary spirit broke out. It must have come direct from the gates of hell, for it rushed straight and at once on the Church. Its first prophet, Arnold of Brescia, was condemned by the Tenth General Council, held by Innocent II. at Rome in 1139. Little did those Lateran Fathers think that the wild young revolutionist would attempt to drive the Popes from Rome. St. Bernard, however, gave warning to the Pope. "Beware that youth of Brescia. His words are honey, his doctrines poison. 'Tis a scorpion with dove's head. Brescia has vomited him, France has banished him, Germany has flouted him, and Rome must curse him!"

Arnold went forth with the cry, "Rome the Capital of the Italian Republic!" The doctrine of this patriarch of revolu-

tion was that spiritual and temporal power cannot be held by the same man, and that no ecclesiastic can possess property or civil power. His proclamation of a revived Roman Republic was undoubtedly an original idea; the tactics with which he pushed it were not so new. Quite like an old-fashioned heretic and in ludicrous contempt of consistency, he invoked on his republic's behalf the aid of the Emperor Conrad III. "Down with all who resist Cæsar! Behold our cry! We are resolved to make thy dominion universal and unrivalled." As usual, the Emperor recognised an ally, and was to be found on the wrong side. In the hope of plundering the despoiler, his successor, Frederic Barbarossa, kept on some sort of terms with the would-be Roman Republicans. Secret societies pervaded Europe. Riot and bloodshed desecrated Rome. One Pope, Lucius II., was assassinated in the streets during a

popular tumult. The city was put under interdict. The Emperor, for his own purposes, intervened, but was too late to be of service to religion. The sufferings of her Pastors are, after all, the only safety and defence of Rome. But the end of the first outburst of anarchy was indeed tragical. The Romans, in disappointment and disgust, turned at last upon these Italian patriots and Republicans. During an absence from the city of both Pope and Emperor, the man who made the people supreme was arraigned before a hastily extemporised popular tribunal. In wild and irregular justice, they punished his undeniable guilt. They beheaded him, burnt the body, and cast its despised ashes on the waters of the Tiber. His crime was treason and blasphemy against the Sovereign Pontiff and the Church of Rome. "He that shall curse father or mother shall die the death" (Exodus xxi. 17). This is God's sentence upon Arnold of Brescia.

The doom of Arnold did not, however, deter his imperial imitator and accomplice. Democracy was defeated; but diplomacy, it was thought, might still carry on the war. And if diplomacy should encounter any serious check, then it would be an easy matter to stir up democracy to a new effort. Thus, Alexander III., Gregory IX., Innocent IV., were the victims of alternate violence and intrigue—victims, but victorious; for the empire at last renounced its unholy designs, when Rudolph of Hapsburg, in 1275, made oath before Gregory X. that he would ever respect and defend the inviolability and independence of the Temporal Power.

Throughout the prolonged disasters of the Guelf and Ghibelline wars, and against the injustice of Philip of France, who was to Boniface VIII. what Henry of Germany had been to St. Gregory VII., the Sovereign Pontiffs, wearily or vigorously, as they best could, defended the inviola-

bility of their own States, and the independence of Italy, only secured by that of Rome—for the rights of Rome are the legal basis of all other rights in the world.

But it was not only, nor chiefly, for liberty and justice that the Popes sustained, amidst many vicissitudes, this conflict during nearly 300 years; it was for the very safety of the religion of Christendom. In such a cause, to send forth, or even to accompany his army, became, in case of need, the sacred duty of the Head of Christendom, the Pontiff-King of Rome. We are not surprised to find amongst the Popes a Soldier-Saint surrounded with his army. The followiug anecdote teaches how good Catholics, from first to last, have ever regarded the struggles of Sovereign Pontiffs in defence of their Temporal Power.

A little army, composed of German volunteers, Lombard and Italian troops,

is defeated with great slaughter at Dragonara. The vanquished have fought to defend the person of St. Leo IX. and the Pontificial States against Norman invaders. The victors rush to Civitella to capture the Pope himself, who has accompanied the troops thus far. The Normans meet the Holy Father coming towards them; they kneel, they weep, they pledge themselves sorrowfully to take the place of his valiant soldiers, whom they have slain almost to a man. He, tender and true-hearted, takes his way mournfully to the battle-field, and spends two days of fast and prayer upon the spot. The dead are buried; but men notice that, whereas the Norman corpses are disfigured and mangled by the wolves, no Papal soldier has been touched, and they look more like men in sleep than the slain in a fierce battle. Meanwhile a report spreads that the Pope has had revelations, and has been as-

sured that the slain soldiers take rank in Paradise with the martyrs. This much is certain: three days before his death, St. Leo called his court and clerics around him, and spoke thus: "The moment is come for me to leave this world. Last night I was shown the land of Heaven; and whilst I marvelled at what I beheld, all the brethren who died in Apulia for the Church of Jesus Christ came before me. Their garments shone like gold; each held in his hand a palm of unfading beauty; all called to me aloud: 'Come and dwell with us, for it is by thee that we have gained this glory.' I heard another voice, which said: 'Nay, not yet; but in three days thou shalt rejoin us. This is thy place; thy throne is prepared, and awaits thee!'"

On the third day, as had been predicted, the saintly speaker died. Can any Catholic doubt but that St. Leo and his martyrs opened their heavenly ranks

to receive the soldiers of Pope Pius, the massacred martyrs of Castelfidardo, and the conquerors of Mentana?

Another most painful but instructive incident of the long contest here suggests itself. A Roman Cardinal, a son of St. Philip, who lectured for thirty years in the Little Oratory on Church History, has said: "France is ever the haven of the tempest-tossed barque of Peter." Yet French historians themselves are ready to acknowledge, with Baronius, that the presence of the Pontiff-King at Rome is necessary for Rome's own welfare, and the union of Christendom.

By the factions of Italy the Sovereign Pontiffs were deplorably driven into a species of self-exile, which lasted for seventy years. France was their haven of refuge; so they purchased Avignon, and there made their residence. Few memories are more touchingly pathetic than the beautiful legend which relates how

Benedict XII., a gentle mystic, called, before his elevation, the White Cardinal from his Cistercian habit, night after night would wearily mount the lofty watch-tower of the Papal Palace, and in the dark, silent hours stretch forth his arms, with sighs and prayers, towards his widowed Church, the Eternal City. The tears of this Pope were to be feared; for two things are always regarded by the Almighty with pity and compassion—the lamentations of a captive Prophet, and the sorrow of an exiled Pope.

Well might the Pontiff mourn! Rome was ruined. Only 17,000 inhabitants received the Popes on their return; 150,000 inhabitants had beheld their departure. The whole West, too, separated itself into a schism which lasted the length of the exile, just seventy years; and this calamitous state of religion, which succeeded the Avignon period of exile, and can be called the

punishment for that exile, completes the proof that the Popes are guided by the Holy Ghost in maintaining the inviolability of their territory, and demonstrates the necessity for their unmolested residence in the Capital of Christendom.

However, all the traces of the conflict, the sorrow, the schism, had disappeared when Leo X., in 1513, began his peaceful and glorious Pontificate. In doctrine, in obedience, in spiritual supremacy and temporal sovereignty, the Church had victoriously attained perfect proportion and faultless symmetry, despite all the incessant efforts of the world to dwarf the stately beauty of the Bride of Christ. It was reserved to Leo X. to celebrate, with all the magnificence of his natural character, this final victory.

For his great learning, his munificence and goodness, he was called the Father of Religion. The greatest genius and talent yielded to the charm of his influ-

ence, and, with the muses, walked willing captives in that well-deserved triumph and ovation of rejoicing Rome. It may be briefly said that it was Leo's happiness to place, for once, upon the head of the Bride of Christ a crown that was not of thorns, but woven with all fair flowers of earth and the olive branch of peace.

It might be supposed that the powers of evil would be glad to rest awhile—that, after so many centuries of strife and defeat, the world, were it but for very weariness, would acquiesce in the triumph of the Church. It might also be supposed that all the world's resources were at last exhausted, and that it would be obliged to look on in respectful silence, whilst the Church erected a monument of peace and victory. She chose to build a majestic Basilica for the Successors of St. Peter, an appropriate tribute of affection and gratitude to the Sovereign Pontiffs. All Christendom hastened to

contribute toward the completion of this offering to the Pope, desirous that, by its glorious beauty and vastness, it might the more worthily represent the spiritual splendour of that other edifice, Christ's mystical Body, the Universal Church.

As the Crusades for the defence of the Cross had brought men together into a commonwealth of Christian charity, so this sixteenth-century Crusade, concerted for an exaltation of the Cross in the centre of Christendom, drew men into a yet closer union of charity; and the powers of hell were therefore once more alarmed at the progress of the spirit of religion, and beheld with dismay the influence of this carrying out of so magnificent a conception. They devised a desperate expedient, likely to prevail if a mortal could be found wicked enough to become their accomplice. They had hitherto tried to impede the Church at every step: they had attacked her on the right hand

and on the left; they had been beaten off triumphantly in their tactics of hindrance; but they now at last would try whether a general assault could not be organised, whereby that should be destroyed which had not been prevented. Bold indeed must have been the man to whom the devils suggested this evil to be practised upon the holy Roman Church. Ere the monument of peace was finished, peace was ended, and the worst of all wars began. With a brutal protest against the work of love, against St. Peter's, with his "Wherefore is this waste?" a thorough Judas—came forth Luther, the apostate monk, whose name can be coupled only with that of the apostate apostle.

"Reform!" was his cry: his doctrine "Destroy! Away with the Church of Rome! Destroy her altogether, spiritually and temporally!"

With portentous pride, this prophet of

reform displayed in himself the arrogance of all heresiarchs, eastern and western, and not inconsistently, for he adopted the errors of all, allowed the licentiousness of all to himself and his followers, and in audacity surpassed all, by impiously demanding the destruction of the Papacy, and the recognition of the personal infallibility of everyone as to his own faith and morals. Reformation was the decoy call to his school, destruction was the real lesson which was taught and learnt: and poor Rome herself was almost the first to discover this, at nearly the cost of existence; for the sack of Rome in 1527, which lasted two whole months, the worst of all her calamities, and indescribably horrible, was the infamous work of the Lutherans in the Spanish-German army led by De Bourbon against the Sovereign Pontiff. The vilest outrages to religion and humanity were perpetrated by these pioneers of Protestantism, who thus at

one and the same time gratified their ignoble brutality and their heretical hatred of Catholicity.

Thus was inaugurated, 300 years ago, what is called the period of the Reformation. The period is not past, though we give to our own times the name of the Age of Revolution. Between the Reformation and the Revolution there is evidently complete identity of principle and practice, an identity also of hostility to the Church, and they are fast approaching to an identity of name. The false names, assumed at first as disguises, are seldom used. Reason began by styling her revolt against faith liberty of conscience first, and afterwards philosophy; she now finds herself gradually compelled by the laws of logic and by the inexorable force of facts to submit to the right name of that revolt, and to let it be called infidelity. The transition from the Reformation and liberty of conscience to the

Revolution and infidelity changes in nothing the spirit of the whole period, which consists throughout in desires and attempts to destroy the Church.

In almost every country the secular State, as a matter of course, made an experiment against the Church with this new weapon called Reformation. Its destructive and subversive character was sufficiently seen to put the great governments of the Continent upon their guard; and they adopted it systematically, only after having modified it with all manner of limitations. Thus arose those modern, contemptible half-measures of Church persecution in Catholic countries, Gallicanism, Josephism, and similar dilutions of the heresy of destruction.

Amidst some surpassing consolations, such as the conversion of new nations by St. Francis Xavier, the conclusion of the great Council of Trent, the miraculous victories over the Turks, granted to their

prayers, the Sovereign Pontiffs have had little else than suffering since this great heresy began. They have had to grieve for whole kingdoms torn away from the Church; they have had to protest incessantly against partial and petty persecutions in others, which have neither the courage to leave her, nor the grace to accord to her due respect and honour.

The world, however, not the Church, has had to sustain the real loss and damage. Its governments soon found that they possess no special privilege, above individuals, of playing with dangerous weapons and sharp-edged tools with impunity. Human wickedness, which they had purposely been fostering in order to molest the Church, became thoroughly aroused, lost all patience with coward kings, and called on Infidel Philosophy to bethink itself of some new form of religion and of government, whilst the whole were being swept away.

The prophet of this Infidel Philosophy raised the new cry—"Ecrasez l'Infâme! —Stand aside, irresolute monarchs, illogical heretics, constitution-granting, concordat-breaking governments; ye have utterly wearied us; give place, or still better, down, and be ye also crushed! Let the *Enfans Perdus* of the devil solve you this riddle of rooting out religion and order with red-handed Revolution!" Truly, the world is far more debased by its modern Infidel Philosophy than by the worst Heathen Philosophy of old. Thought and language now conceive and give expression to ideas of impiety hitherto unknown. Human nature itself seems to have deteriorated. Contrast the dealings of both with Christianity, against which each has waged bitter war. Heathen Philosophy was decorous enough, in choosing idols for false worship, to select images that at least were lifeless. Infidel Philosophy invented the

revolting abomination of adoring a living goddess of reason. Heathen Philosophy made some philanthropic efforts to dissuade the death-courting Christians from going to their doom. Infidel Philosophy erected a tribunal of reckless extermination, and made it part of the duty of a good citizen, not only to be present at the ceaseless executions, but to greet the victims of the guillotine with pitiless ribaldry, and to deride them even in death.

Again "The harvest of the Lord was watered with the blood of the saints." Rich, generous blood was shed most abundantly on the soil of France; but in all lands the Church was in deadly distress; the Chair of St. Peter was threatened, and the thrones of Europe were shaken.

The sufferings of a Pope again became the salvation of Christendom. In 1798 the Directory resolved to put a complete

end to the Papacy. The aged and venerable Pope was to be brought a prisoner to France, the Cardinals were to be compelled to resign their dignities, and thus the election of a new Pope, it was thought, would be utterly prevented.

Pius VI., ever persecuted and ever patient, had not been Pope for twenty-three years of sorrow without gaining a knowledge of the designs of God. When the decree of exile was made known to him, he turned to Father Marotti, and thus invited him to share his captivity: "Have you courage enough to go with us to Calvary?" The venerable old man, at the age of eighty, became an exile and captive most joyfully; for he knew the power of persecuted Popes, and that he was led forth from The City to die.

When he arrived at Siena in his painful pilgrimage, he cheerfully exclaimed to Marquis Manfredini: "Our misfortunes begin to make us believe that we are not

utterly unworthy to be the Vicar of Christ and successor of St. Peter. The position in which you see us recalls the primitive ages of the Church—the years of its triumph!" At last he reached France, and there lingered a few months in close captivity. Then came the end. Arrayed in pontifical vestments, he was supported to the balcony of the apartment where he was confined. He showed himself to the people; in sonorous voice cried aloud: "*Ecce Homo*—Behold the Man!" and affectionately gave his last benediction. . . . . "Jesus saith to Simon Peter: Simon, son of John, lovest thou me more than these? He saith to him: Yea, Lord, thou knowest that I love thee. He saith to him: Feed my lambs. He saith to him again: Simon, son of John, lovest thou me? Yea, Lord, thou knowest that I love thee. He saith to him: Feed my lambs. He said to him the third time: Simon, son of John, lovest thou

me? Peter was grieved because he had said to him, the third time, Lovest thou me? And he said to him: Lord, thou knowest all things: thou knowest that I love thee. He said to him: Feed my sheep. Amen, Amen I say to thee: When thou wast younger, thou didst gird thyself, and didst walk where thou wouldst. *But when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wouldst not. And this he said signifying by what death he should glorify God. And when he had said this he saith to him: Follow me*" (John xxi).

These Divine words, and the crucifixion of St. Peter on the Vatican, explain to us the meaning of the death-scene of Pius VI. at Valence, and his loud cry, "*Ecce Homo!*"

That pathetic appeal awoke the sleeping spirit of Pepin and Charlemagne. The presence of Pius VI. in France was

like the visit of Pope Zachary. One man was there, marked by nature, and already announced by his achievements, as destined to some great mission. The First Consul of France was clearly designated to the office of her former rulers—the defence of the Holy See. The dying voice of Pius VI. had invoked assistance for the Church. The aid so solemnly called for was rendered to his successor Pius VII. Bonaparte restored liberty to the Catholic faith in France, and promised help and obedience to the Holy See.

It is strange that he so little realised the true cause of his extraordinary elevation. He might have recognised that he was consecrated emperor by a Pope, to fulfil the Divine designs of God, not the ambitious dreams of man. But Napoleon I. was not fixed in religious principle, and therefore wavered in his conduct; at one time he acted as the eldest son of the Church whom she had

gratefully adopted, at another time as the despot who, in consequence of revolution, had mounted an usurped throne. Good and evil in turns agitated the spirit of the conqueror; and he, who with a Pope's blessing had subdued the Revolution—who for pastime undertook the conquest of the world—could not win the victory over self.

The ruin of this great man dates from the mournful day on which he manifested his resolve to be the despot of the Church as well as her eldest son. Strangely enough, the country was Protestant in whose behalf the Pope braved a Catholic emperor's wrath. Napoleon required the concurrence of Pius VII. in his designs against sturdy England. The demand was an insult to the independence of the Sovereign Pontiff, and an offence against the Holy Father. England at that time was acting fairly towards the Holy See, was, indeed, almost friendly and courteous in her relations with Rome. More-

over, the Pope is the head of the religion of peace, and proclaims war only in cases of strict self-defence, as when he drives out thieves from the house of prayer; therefore Pius VII. firmly refused to injure, at the bidding of the French emperor, the country which had gained his blessing as the harbour of the harbourless, the refuge of the exiled priests of France. The thwarted emperor was furious. Forthwith Pius was declared deposed, and transferred to a French prison, whilst Napoleon's little son was created King of Rome—a fatal fault. The eagle was never to return and drive the dove from her altar-nest. The emperor brought upon himself excommunication; England was befriended; and, in consequence, that Pope-defended nation had soon the satisfaction of conducting Napoleon to his prison, and the honour of restoring Pius to his throne.

God has promised His Church: "The

nation and kingdom that will not serve thee shall perish" (Isaias lx.); the Pope but pronounced Divine sentence when his voice caused the muskets to drop from the hands of the French soldiers in their retreat from Moscow, and the sceptre from the grasp of their sovereign. "As thou hast done, so shall it be done to thee!"

FREEMASONRY.

We approach, at last, our own times, and we find that the present conflict of the Church differs in nothing from the conflicts we have described.

Had Napoleon I. proved faithful to his high vocation and attentive to the counsels of the Holy See, it is probable that he would have given a death-blow to Revolution. At his downfall it revived and was reconstituted under another name, in a stronger shape and with wider range. It

secured some sort of footing in every government, and placed its trained pupils in advantageous posts for working mischief. Thus, Freemasonry, the successor of Revolution, corrupted cabinets with statesmen like Cavour, and the masses with demagogues like Mazzini. Of Cavours and Mazzinis it has always an abundant supply, but men such as was Garibaldi are rare. This picturesque freebooter returned from South American adventures to convert the French cap of liberty into the Italian red shirt of ruffianism, to carry out the evil suggestions of that arch-coward Mazzini, who lurked in London, composing proclamations, forming conspiracies, and applauding assassinations.

With his cry: "Rome the capital of an Italian Republic," with his appeals to an unprincipled monarch for assistance in his revolutionary raids — with the readiness of Victor Emmanuel to play the part of Barbarossa, and be the recipient

of the booty and plunder, and with the fearless eloquence of that illustrious French prelate, Monsignor Dupanloup, who, like St. Bernard, denounced the miscreant enemy of Rome—may not this Garibaldi be described as the modern Arnold of Brescia? The comparison fails only in this, that it does injustice to the Revolutionist of former ages. For Arnold had the courage to go to Rome, and to die at Rome, whereas the nineteenth-century hero, as is officially recorded by General Kanzler, deserted his followers, and fled from the field of battle when a band of youthful Zouaves fought them at Mentana. Arnold of Brescia, moreover, was no hypocrite; he was not one to salute the Romans with addresses of fraternization in public, and in private to promise to the bands, whom he was bringing to them as brothers and deliverers, three days of pillage in the Eternal City—nor was Arnold one to hold out one

hand to Rome's inhabitants with words of friendship, and use the other to lay trains of gunpowder amongst the foundations of their dwellings.

It is humiliating to be obliged to record that when this "Liberator of Italy" visited England in 1864, he received, especially from the London populace, a hearty welcome. The hostility to the Roman Pontiff which characterised the Protestantism of those days accounts for the conduct of those London mobs; but it is not to the credit of a few members of the upper classes that they gratified their hatred of the Pope by doing honour to his brigand enemy. However, some sense of decorum seems to have caused the Government to encourage his early departure; and the visit of Garibaldi was over in less than a fortnight. His subsequent career developed into something like insane profanity. Grand Master of Freemasonry, in 1879 he accepted the Honorary Presidency of the

Atheist Society of Italy. Little did those who gave dinners in honour of their guest at Stafford House in 1864 foresee what would take place sixteen years later. "On the 26th of June, 1880, a banquet was given at Venice to Signor Vare, ex-minister of Justice and Worship. Every person who sat down to dinner found in his napkin a card with a picture of Garibaldi, and under it these words: 'To make the Italian people strong it is necessary not only to destroy Christianity, but also to make every man an atheist, and then the Italians will be strong and patriotic.' (Signed) Garibaldi.' "[1]

During the fermentation of these Nineteenth Century Secret Societies, there came to the surface a strange being—a Napoleon.

1 Cowan, The X rays in Freemasonry.

Kept like a prisoner by the Italian Government on the island of Caprera, Garibaldi died there in 1882, impenitent to the last, disdaining the sacraments which Victor Emmanuel was thankful to receive.

By those who in future years study the history of the last century it will be seen that Europe was flooded with Freemasonry. It was and still is the Paramount Power of the age. In spite of the iterated warnings of the Holy See, it met with no resistance or repression on the part of other governments: and its stream of destruction headed more and more for Rome, the centre of Christendom. Instead of retrieving the fatal fault of the first Napoleon, Louis Napoleon dared not use the power that came to him from the magic influence of his name and the imperial position he gained against those with whom he was associated by ties which he had not the nerve to break, and it may be thought had no wish to sever. The Orsini bomb settled his fate. The Emperor of the French was but a silent, despairing conspirator. He tried to pose as the friend of the Holy See while aiding and encouraging the sacrilegious spoliators of the

Pontiff-King. Catholic France compelled him to give some show of assistance to the Pope, Revolutionary Italy knew him to be ready with treacherous advice and support, for which he was rewarded by the cession of Savoy and Nice to the Empire. His strange career, his vacillations and inconsistencies, his reluctant compliance with the requirements of Catholic France in his dealings with the Pope and his scarcely concealed sympathy and complicity with Revolutionary Italy, can only be explained by the difficulties of his perplexing position. At Castelfidardo and Ancona the assailants of the Holy See were able to convince the indignant Pontifical officers that their defeat had been planned by the Emperor of the French, without whose secret sanction the Sardinians would not have dared to advance! The poor weak Emperor had to share with them the excommunication incurred by those who invade the rights and property of the

Church. His subsequent misfortunes proved that the anathema of the Church could hurt and harm him as it had hurt and harmed the first Napoleon when he attempted to destroy the Temporal Power of the Popes. Each refused to serve the Church, each "perished." Aiding and abetting the plans and plots of the Italian Government, in 1870 he finally withdrew the French troops from Rome. This was a grave dereliction of duty, a betrayal of the Holy Father, a dishonour to France, a concession to the Freemasons, a wrong to all Catholic nations throughout the world. Disasters, which may well be considered retributive in character, overwhelmed him and his dynasty. "*C'etait un pauvre homme*" is the judgment of one writer of the life of Louis Napoleon. France shared in his misfortune; she made his fault her own, when she abandoned the Prisoner of the Vatican to the enemies who had seized all except only his palace and St.

Peter's. France had left one little ship at Civita Vecchia to bear away the Pope from captivity or violence, should he decide to "flee from city to city." At length even this service was withdrawn; the vessel weighed anchor in 1874. Since then, the unceasing prayer of the whole Church has been the only resource of the Sovereign Pontiffs. *Preces et lacrymæ arma sunt Ecclesiæ.*

It is none of his enemies but the great Sovereign Pontiff Pius IX. who will be the conspicuous personage of the nineteenth century. From the day of his election in 1846 to the day of his death in 1878, he resolutely faced Freemasonry, and with unconquerable courage and uncompromising devotion proved himself to be gloriously faithful unto death in defence of the Temporal Power. That noble and intrepid Pope protected the Flock of Christ and the Fold where Peter first fed Christ's sheep and lambs. Those on whose help he had every

reason to count basely deserted him—the hirelings fled when, after the Treaty of Villafranca, the conspiring powers of France and Sardinia let loose the wolves of revolution against the Vicar of Christ. The two conspiring governments began at Villafranca itself to execute their insidious schemes against the Temporal Power of the Holy See. The traitors struck their bargain. To France Nice and Savoy were ceded, and France on her side was to withdraw her troops from Rome, whither Sardinia would make her way. For this bribe Louis Napoleon became the accomplice of Cavour, and this so thoroughly that he hesitated not at the end to send his message *Frappez vite et frappez fort!*

As a beginning, the Holy Father was counselled and requested to increase his small Pontifical army. This was in order to diminish the discredit of France when she withdrew her army of occupation and left a free hand to Piedmont against the

City of Rome. The Pope accepted the advice, and the plotters were probably dismayed at the result. For volunteers flocked to the Papal standard. Royal princes, nobles, youths from every land, inspired with sentiments like those of the Crusaders, hastened to be enrolled as defenders of the Holy See.

The actual armed resistance of Pius IX. to the invasion of the Pontifical States lasted ten years. In 1860 Mgr. de Merode, his Minister of War, invoked the aid of La Moriciere. This famous general added to his previous military renown a final display of chivalrous courage by nobly accepting the command of the little Papal army of defence.

The first pitched battle was fought at Castelfidardo on September 18th; it would have taken place a day sooner but for the delay imposed on the Sardinian troops marching under General Brignone by the heroic defence of Spoleto. There

Major O'Reilly and a handful of Irish and Franco-Belge Pontifical Zouaves, with one piece of artillery, held out against bombardment and assault for twelve long hours. When their gun was dismounted and their ammunition spent, they surrendered. The Zouaves had three men killed and ten wounded, the Sardinians had one hundred killed and three hundred wounded. The next day the whole Sardinian army advanced twenty-five thousand strong under Cialdini, and it was attacked by the Pontifical army of five thousand men. Both armies fought bravely, but numbers prevailed; and the defeat and death of the gallant Pimodan brought about a surrender at Loreto and yet another at Ancona, to whose defence La Moriciere reluctantly hastened from the battlefield of Castelfidardo. Be it ever remembered that this valiant and renowned French General accepted the hopeless task imposed upon him simply out of devotion to religion and

the Holy See. On his arrival he found that no adequate preparations had been made for the struggle—though this is to the credit of the Papal Government, which had not suspected and foreseen the black treachery of the French and Sardinian Governments. The military prestige of the conqueror of Abdel-kader was not impaired by these disasters, for which he was wholly irresponsible, while the iniquitous outrage of the Italian invasion became the more glaringly conspicuous from the world-wide fame of its victim. The name of La Moriciere will not appear in the subsequent strife: but I may give consolation to many a reader by recording that the mortal life of this Catholic hero ended thus: he was found on his knees at his bedside dead, with a crucifix clasped to his breast.

The defeat of the Pontifical army at Castelfidardo was followed by the farce of a Plebiscite in the Legations, and the proclamation of a Kingdom of Italy with

the acquisition of the Venetian territory. Speaking of this deplorable event and its lessons a French minister said: "In consequence of Austria's abandonment the Pope lost Romagna. But this abandonment of the Pontifical territory brought no good fortune to Austria. Soon, beaten at Solferino, she was compelled to make peace."

In 1862, came the remarkable episode of Aspromonte. Italian monarchy was afraid in the sight of the nations to make for Rome as quickly as its Masonic accomplices desired. Garibaldi's adherents gathered around him, and he felt himself strong enough to force his way to Rome as a forlorn hope or vanguard of the regular troops who would follow, as they had before in his expedition against Naples, eager to share or appropriate the plunder. But this time he was deceived. General Cialdini and Colonel Pallavicini intercepted his march, and in the confusion of their

collision Garibaldi was shot down by the troops of his royal partner. It had to be done: otherwise his impetuosity would have precipitated a crisis, and would have complicated matters by bringing, against the pleasure of the third accomplice, Louis Napoleon, the troops of Catholic France back to Rome in defence of the Holy Father. There was a lull for a time, while Garibaldi's wound was being healed, and he visited England in 1864.

Next came Mentana. In 1866 the French army of occupation in accordance with the September Convention evacuated Rome, and General Kanzler with an army of some 13,000 soldiers, natives and foreign volunteers became the defenders of the remnants of the Papal Dominion. Garibaldi was allowed to escape from Caprera, where the Italian Government had kept him quiet. He was encouraged to renew his violence, and on November 3rd, 1867, he encountered the forces of the Holy Father. His

bands were largely composed of the king's soldiers in disguise, but the troops of the Holy Father defeated them, and the chassepôts of the French contingent turned the discomfiture into a rout.

On this occasion it was noticed that Garibaldi disappeared and left the actual fighting to his followers. In their official reports of the action General Kanzler and General de Polhes stigmatize this conduct as discreditable, and his forsaken adherents are reported to have murmured *Si salve sempre!* I leave to military men condemnation of Garibaldi's cowardice, and more fittingly commemorate the fact that at Mentana among those who fell was a fair English youth—a dear friend of mine. Ah! he expiated his country's condonement of red-shirt atrocities by the glad sacrifice of his innocent young life. The "harvest" in England will again be great, thanks to "the blood of martyrs" —blood shed at Rome and for Rome,

ennobled, therefore, and enriched with the life and grace of Rome, and working conversions here in England—God bless thee, Julius Watts Russell! When last we saw thee, thou wast but a child, delighting to play in St. Philip's house and garden, and now, with glorious palm, thou art already a stately martyr amidst the white-robed host of Paradise!

And was this defeat of the Garibaldian invasion a Victory of Rome? Emphatically, yes. Castelfidardo itself was victory; much more was the campaign of the little Pontifical army a victory. Monte Libretti, Bagnorea, Nerola, Monte Rotondo, and Mentana will be names spoken, till the Day of Judgment, in every language under heaven. The brilliant bravery of all—Roman, Antibean, Zouave—will give courage to all who have to fight the good fight throughout the world. And it will stand recorded that, after years spent by statesmen, with all the resources of diplom-

acy at command, a few brave youths solved a thousand difficulties, and restored meaning to the words honesty, courage, fidelity. Men will record the strange and glorious fact that, though numbers of the Zouaves died, not one of the young lions was taken prisoner, and women will relate instances of the charity of these chivalrous Catholics towards their wounded foemen. Truly, they were sons of a Holy Father, "whose power is patience, whose majesty is endurance" (Faber). He, indeed, planted in tears, tears to the end, fast-falling at the Requiem services for his young defenders. The world has still need to fear the tears of a Pope. Like St. Leo, Pius IX. saved Rome for a time at least. Suffering was his as it was his Predecessors' who resisted the First Napoleon: it was predicted in the *Crux de Cruce*. But victory also was attached to his Cross—*In hoc signo vinces*.

After Mentana there came a short period of comparative quiet. The few thousand

French troops in Rome sufficed to make the government of the Kingdom of Italy desist from violence; the small army of General Kanzler sufficed to disperse various bands of Garibaldian raiders. But the Franco-Prussian war into which the French Emperor recklessly plunged provided him with the occasion of committing the act of madness that preceded his perdition. He recalled the French troops from Rome, hoping thereby to bribe the Italian Government to come to his assistance. He gained nothing but dishonour by his act. It was a grave dereliction of a duty undertaken in the sight of the whole world, it was an outrage to the nation which had elected him as her ruler, and a wrong done to all Catholic nations throughout the world. The withdrawal of the French garrison brought synchronomous retribution on the armies of France which were, without God's blessing, trying to defend their father-land; and the only result was that it decided the

enemies of the Holy See to consummate their sacrileges by a final assault upon the city of Rome.

Upon the departure of the French, the Sardinian Government tried to get up a revolution in Rome, and failed. It tried to obtain the signatures of the inhabitants to petitions for annexation and deliverance from the Pope, and failed. No wonder! The subjects of the Holy Father had their own loyal feelings, and were not without intelligence, and they saw no great advantage in being made a part of that *One* Italy whose Unity was cemented with the blood of peasants in the south, whose Conscription drives five millions of her female inhabitants to work in the fields, whose Taxation swallows up three-fourths of the country's wealth and reaches the very millstones that grind maize for the meals of her wretched peasants.[1] Then the plotters

1 Since this was written the destitution has steadily increased, and developed such miseries as

tried to cajole the Pope with promises, and failed; to introduce armed men into Rome and excite tumult, and failed. Lastly, they sent an army of 60,000 men with artillery, to attack 9,000, and batter down the walls whose antiquity alone ought to have been

the following:

"LOLLARDS" OF MODERN ITALY.

ROME, Monday.—The terrible destitution prevalent among Italian agriculturists has resulted in "levelling" doctrines obtaining firm hold of the popular imagination. In the Romagna an organised movement exists for securing the forcible redistribution of land in equal parts among the families of peasant cultivators. Turbulent bodies of men known as "Red" and "Black" Bands, from the colour of the flags which they carry, roam the country committing great depredations in the name of "Equality." Many districts are denuded of labourers, and the proprietors fly before the approach of the levellers. Signori Giolitti is having detailed reports drawn up by the prefects with a view of framing repressive measures.—*Pall Mall Gazette*, May 14*th*, 1901.

sufficient protection; and in this exploit, on the 20th of September, 1870, they succeeded. On the day before, the outraged Sovereign, who had been ceaselessly attacked for two-and-twenty years, addressed this letter to the commander of his little army:—

"General, at the moment when a great sacrilege and an enormous injustice are about to be consummated, and the troops of a Catholic king, without provocation, nay, without the least appearance of any motive, surround and besiege the capital of the Christian world, I feel, in the first place, the necessity of thanking you, General, and the entire army for your generous conduct up to the present time, for the affection which you have shown to the Holy See, and for your willingness to consecrate yourselves entirely to the defence of this metropolis. Let these words be a solemn document to certify the discipline, the loyalty, and the valour of

the army in the service of this Holy See.

"As far as regards the duration of the defence, I feel it my duty to command that this shall only consist in such a protest as shall testify to the violence done to us, and nothing more. In other words, that negotiation for surrender shall be opened so soon as a breach shall have been made.

"At a moment in which the whole of Europe is mourning the numerous victims of the war now in progress between two great nations never let it be said that the Vicar of Jesus Christ, however unjustly assailed, had to give his consent to a great shedding of blood. Our cause is the cause of God, and we put our whole defence in His hands.

"From my heart, General, I bless you and your whole army.

"PIUS PAPA IX.

"FROM THE VATICAN."

On the next day, nearly four thousand

of the vilest of both sexes were encouraged to enter Rome with the troops of him who had just subscribed himself the Holy Father's "most obedient, most devoted, most humble son"! The Eternal City, where millions go to weep and pray, was forthwith desecrated with murders, blasphemies, and the worst excesses of lawless vice. The King's officer in command, General Cadorna, permitted and let loose these abominations of desolation. At the same time, the present captivity of the Popes began in the palace of the Vatican. "While we were yet standing, our eyes failed, expecting help for us in vain, when we looked attentively towards a nation that was not able to save." Unhappy France, caught in the clutches of Revolution, was unable to return, to retrieve the past, and rescue the Holy Father from the hands of his enemies.

But let it not for a moment be thought that the Sovereign Pontiff abdicated one

of the rights of the Holy See. The Italians knew this well. Their Prisoner was no pretender, but an actual sovereign on whom "unworthy restraints" were imposed by a sacrilegious usurper. In the Seat of his Temporal Power he stood at bay and bade his enemies depart: Discedite a me omnes qui operamini iniquitatem.

The consummation of this "great sacrilege," as Pius IX. called it, was soon followed by a "Plebiscite" ordered by the captors in order that the territorial dominion of the Pope should be put an end to by a vote of the populace in favour of annexation to the new kingdom of Italy. Voting papers and voters were provided by the invaders. Plenty were to be had with "Si" (Yes) inscribed, but one who asked for a No paper was promptly arrested! And to get voters, crowds of scamps from Naples and other parts and places were given railway tickets, and holidays, and other inducements to go to Rome and vote.

This is an admitted fact. Between two and three hundred thousand voted "Yes," about a thousand "No." And ever since, we have been told that the numbers prove the unpopularity of the Papal Government, thus signally defeated even at the ballot boxes. We are asked to this day, "Why did not the Pope's subjects vote for him to a man?" Our answer is: For the very good reason that they were forbidden by the Pope to vote at all. The few that voted may have been ignorant of the prohibition; in any case they were but a handful. But, it may be asked, why was this prohibition issued by Pius IX.? We reply, that setting up such ballot boxes was an outrage on the authority of the Sovereign Pontiff, an insult to his subjects. The whole thing was a cruel and unworthy farce. Who represented the Pope at the boxes? Who was to be present for him at the counting of the voting papers? It is entirely to the credit of the Romans that,

in obedience to the Pontiff-King, they kept away from the infamous transaction. There has seldom, if ever, been an act of grosser insolence than this voting away his kingdom in the sight and hearing of the Pontiff. It was like the dividing and casting lots for the garments of the Victim of Calvary beneath His very Cross! With patient loyalty the faithful Italian children of the Church were guided then as they have been guided ever since by the warning words: "Ne elettori, ne eletti." To have acted otherwise would have been a kind of acceptance of the new disorder, an acquiescence in an irreligious iniquity, and the votes given would have been unscrupulously tampered with whenever it pleased the hostile officials of the oppressor.

But England's sympathy was denied them because of the oft-repeated statement that the Popes had had their day, and that their people were tired of their rule. Their tottering throne had to be propped up by

foreign bayonets. It is in this style that the argument is still urged by people who do not, let it be well understood, at all love Italians but do hate the Pope. Now for an answer, once again, to this old calumny. In the first place, in the Pontifical states there was no conscription as in surrounding Italy; the Pope's subjects enlisted willingly in sufficient numbers for all ordinary purposes. Should any extraordinary attack be made from outside, the Pope could count on the assistance of allies, even as the other sovereigns of Europe secure, by treaty public or secret, the same means of defence—aye, and also of attack. There used to be a chivalrous feeling among Christian powers which made them prompt to succour the weak and defend the right. Such a feeling in the reign of our King George III. made even Protestant England assist the Pope, and send troops to Rome when Pius VII. was persecuted by Napoleon—just as the

same loyal fidelity to a friendly power had made the Pope refuse to close his ports to English ships when Napoleon unjustly demanded it. Besides, there have been other empires before our British Empire, whose recent birth we have scarcely finished celebrating. And even as the members of this empire assisted England to remain the paramount power of South Africa, so in the confederation of Christian nations the Church was accorded an imperial influence, and could count on their rallying at her cry against Turk or other enemies of Christendom. Moreover, such assistance was never given to the Popes that they might use it for attack, because they never wished for, never coveted, their neighbours' fields, vineyards, and territories. Had the Pope his own again now, be sure there would be no Papal troops at Pekin, not even to avenge the martyrdom of nuns and priests. But, it is urged, was it right for the Popes to employ mercenaries?

Was the Papal throne to be propped up with foreign bayonets, and a Pope-King to be forced on the unwilling inhabitants of Rome? In answer, it may be well to state, firstly, that of the twelve thousand troops who laid down their arms when the Sardinians entered Rome nine thousand were fighting for the land of their birth, and were the Pope's own subjects, recruited from the Pontifical states; the rest were Zouaves and volunteers from every land, who were received by the soldiers of the Holy Father as comrades in a crusade. Further, it may be remarked that the employment of foreign troops or mercenaries was a practice by no means peculiar to the Papal Government. Formerly, all did it. Men used to go soldiering in those days, and got paid for it. People preferred—wisely, one might think—the paying of others to do their fighting to the miseries of conscription. The presence of Scottish Guard, or Irish Brigade, or Swiss Guard,

in foreign countries was as much a matter of course as the presence in London of hundreds of German bakers, Belgian marble-masons, and even Italian navvies for the wooden pavement of our streets.[1] But when foreign troops were permitted by the Popes to occupy Rome it was principally as a defence against foreign States. Thus, in 1870, as soon as the French army of occupation was withdrawn — through intrigues too disgraceful to be owned—the troops of a

1 Not only in the past; even in these days, the same sort of system is apparently found useful. At least, the following paragraph is from the *Daily News*, 6th March, 1893:

"The detachment of 100 Sikhs lent to the Central East African Company, and now on their way in the s.s. 'Safari' from Bombay, for duty in Nyassaland in connection with the suppression of the slave trade, are volunteers who were called for from the 14th, 15th, 35th, 36th, and 45th Sikh Regiments of the Bengal Army, and 1st, 2nd, 3rd, and 4th Sikh Infantry of the Punjab Frontier Force. About 2,000 men volun-

neighbouring Catholic King made a dash at Rome, captured it by assault, and still hold it by arms. Had the troops of France or Austria, or a single English regiment, been there, that King would never have dared to attack them as he attacked the handful of the Pontifical troops and the Papal Zouaves. As to the alleged unwillingness of the inhabitants of Rome to continue under the dominion of their Pontiff-King — to their credit be it re-

teered, and from them Lieut. Edwards has picked the men who are with him. They have not been so much selected for their fine appearance as for being men of good character and having almost clear medical history sheets. Most of them are between thirty and thirty-five years of age, and have seen service in Afghanistan, Burmah, Egypt, and on the north-west frontier. The Sepoys will be paid by the Company Rs. 18 a month, in addition to free rations. They have much rough work before them. The *Bombay Times* says that of a similar detachment who went to Nyassaland, less than two years ago, all but about fifteen have been killed or invalided."

membered, they resisted every bribe, every bait to manifest impatience with the reign of Pius, or assist the invaders in any way. The Romans had good reason to be content with their lot: they then paid seven per cent. in taxes, and now pay eighty per cent. Their position was exceptional, and Providence had ordained it. In the days of Moses God appointed certain cities to be cities of refuge: we do not read that the vote of their inhabitants was taken—while we do read in history that, when the Popes were forced from Rome to Avignon, the inhabitants dwindled from 150,000 to 17,000. It is evident enough that, but for the choice of Rome for the Capital of Christendom, the City must long ago have perished and sunk down, like the ruins of her pagan days, to the level of the surrounding Campagna.

In our South African War, England gratefully accepted the voluntary services

of Colonial troops and Indian troops, which, however, were by no means rendered gratis. In the same spirit volunteers went to help the Pope against his Garibaldian invaders and the Sardinian troops who succeded the Red-shirts. Pontifical soldiers, Papal Zouaves, from England, Ireland, France, and the Netherlands, defended Rome with a bravery which the assailants handsomely acknowledged, until Pius IX. humanely insisted that the fight should cease. The conquerors found that the vanquished army of the Pope consisted roughly of some twelve thousand men, and *nine thousand of these* were the Pope's own subjects recruited from the Pontifical States, the rest being volunteers who had come from all lands, like crusaders, to the rescue of the Eternal City, the centre and capital of the Christian world. The proportions speak for themselves: it was no band of foreign mercenaries that fearlessly faced the death some gained in defence of

the Holy Father—it was a band of those who will yet be called heroes on earth, and who are, it is hoped, martyrs in Heaven.

Finally, we are told to look at the present glorious position of the Pope—never more conspicuously supreme and loyally obeyed, never more revered and loved. Surely then, it is urged, he is better without the Temporal Power? Pius IX. has already given the answer to this argument. He has pointed out that, were the Pope to betray his trust, to renounce his rights, to submit to the terms offered by his oppressor, the confidence of the Catholic world would be shaken, and he would sink in the estimation of the nations into the position of an episcopal chaplain of the King of Italy! It is precisely because he *is* oppressed, because he *is* a prisoner, that the nations feel sure that the word in his mouth is the word of God, that the word of God is not bound. The Italian Government speaks foolishly, and falsely, and hypocritically,

when it says: "The Pope is a prisoner by his own choice, it is his fault, not ours: he chooses to remain within the Vatican walls: *we* do not keep him there." This is untrue: their "sacrilegious crime" compels the Pope to make this choice. Christ said: "I lay down my life. No man taketh it from me: but I lay it down of myself." Nevertheless, the Jews did not adduce these words to disprove St. Stephen's charge that they were the "betrayers and murderers of the Just One." Those who in 1881 took no steps, after receiving due warning, to guard the mortal remains of Pius IX. from tumultuous insult and outrage would be little likely to interfere were the Holy Father to leave his palace and appear in public. The first act of homage on the part of one of his faithful people would be the signal for riot on the part of the revolutionary masters of the Italian Government. The Pontiff-King cannot appear in Rome, to provoke disloyal

and dangerous demonstrations. There are ever wretches prepared to do a service to the King of Italy, as the murderers thought to do a service to the King of England when they slew our St. Thomas of Canterbury in his own cathedral. But were there no danger of murder, personal violence, or unseemly tumult, the thing is morally impossible. So long as the abomination of desolation stands in the holy temple, the Popes will remain in Rome only as captive kings in their Vatican Prison. The Italian Government, instead of the Holy See, would gain a victory were the Pope to go abroad and pass to and fro in his captured city, where he is powerless to enforce a single command of the sovereignty which is his. The act would be hailed by his enemies as an abdication of his Pontifical Royalty, an acquiescence in the present spoliation, a subjection to the usurping power whose protection he accepted, an abandonment of his sovereign rights. "Well," say his

gaolers, "if the Pope cannot accommodate himself to the new order, to the changed circumstances, he can go away altogether; *we* should regret his decision, but it proves how truly free he is, that we are here ready to assist him to depart if he so resolves." No doubt, as they say, they are quite ready to be rid of the Pope. But it is heartless trifling to call him free. Whither could he go? Has he not learned from the Good Shepherd to give his life for his sheep rather than desert his flock? There will be no second *Domine, quo vadis? Romam, ut crucifigar.*

After the farce of the Plebiscite the King of Italy followed his troops, and, conquering his fears, installed his royal court in the Quirinal, for no one dared to compel the Pope to leave the Vatican. A few years before, two parents presented their child to Pius IX. for his blessing, on the eve of their departure from Rome. The Holy Father said to them: "You are both

young; for you, life will be long in passing. But, without deceiving myself, I believe it is the last time you will see me. Perhaps you will not come to Rome for a long time: then remember me and what I am about to say to you; repeat it often to this little child, as soon as he is able to understand you. . . . . Impress profoundly on his memory the recollection of this man now before him, clothed in white. And whatever may happen to myself, who am in fact nothing, depend upon it that here, in this very place where I am standing, when the child, having become old, shall one day return with his sons and grandsons, depend upon it that he will find here, even in the same place, another man like myself clothed in white."[1]

In the first month of the year 1878

1 From that excellent and accurate little book, *Rome and her Captors*, with the very kind permission of F. M. R. Wegg-Prosser, Esq., the translator.

King Victor Emmanuel died; in the following month Pius IX. exchanged his prison for Paradise. The Pope had pardoned his persecutor, and had done his utmost that the King should receive the last sacraments and receive them worthily. The wicked ceased from tumult, and the weary was at rest. All else remained unchanged. Another Prisoner took the place of Pius in the Vatican, another usurper dwelt in the Quirinal; where stood the saintly Pius, next stood the saintly Leo, clothed in white. The prediction of Pius was accomplished; and "the unworthy restraints" with which he was afflicted were not withdrawn from his majestic Successor. Leo XIII. celebrated his Episcopal Jubilee in prison. Pilgrims from every land flocked to the feet of the Holy Father to profess the faith and devotion of the whole Church, and appear before him in reparation of the sacrilegious wrongs done to the Vicar of Christ. They

will be among those to whom Christ will say: "I was in prison, and you came to Me."

Faithful unto death, the great Pope Leo XIII. was released from the Vatican Prison in 1903. It was felt throughout the Church that the crown of eternal life was his, well won by his having worn so long, so patiently the thorn-wreathed Tiara of a captive Pontiff-King. And *per viscera misericordiae Dei nostri*, another Servant of the servants of God, "clothed in white," succeeds him and stands where Leo stood, where Pio Nono stood in the Vatican, which may well be named another *St. Peter's Ad Vincula!*

Nothing is changed: what the Predecessors of Pope Pius X. taught, our present Holy Father took the earliest opportunity to teach the Flock of Christ of which he has supreme charge.

In his first Allocution, November 9th, 1903, the Holy Father spoke of the Temporal Power to the sacred College of

Cardinals in these unmistakable words: "Since it is necessary and of the highest interest to the Christian Commonwealth that the Sovereign Pontiff should, in the government of the Church, not only be free, but seen to be free and under the influence of no Power whatever, therefore, in accordance with the demand made upon us by holy religion, by the consciousness of our charge, as well as by the oath by which we are bound, we complain that in this matter the very gravest injury has been done to the Church." If the Holy Father has not again and again iterated his complaint, his silence is more eloquent than words. He stands there, clothed in white, and it is as though with his Divine Master he is saying: "If I shall tell you, you will not believe Me: and if I shall also ask you, you will not answer Me, nor let Me go" (St. Luke, XXII. 67).

Not to increase the guilt of his enemies, the Pope, like his Lord, *holds his peace.*

"*A wise man will hold his peace till he see opportunity*" (Ecclus). Let it, then, be recorded that the unbecoming visit of President Loubet to King Victor Emmanuel III. at Rome on April 24th, 1904, gave his opportunity to the Holy Father; and Pius X. has made once more a protest and a Papal Pronouncement as plain, as strong, as uncompromising as any made by his saintly Predecessors.

Most gratefully do I insert this extract from Chapter VIII. of the VATICAN WHITE BOOK, which treats of the French President's visit to King Victor Emmanuel III. at Rome.

. . . After the sad events of 1870, and so long as no just reparation guaranteeing the secure and complete independence of the Supreme Pastor of the Church of any sort of civil authority has been received, the Holy See cannot abstain from protesting when the Head of a Catholic nation, especially if he himself is a Catholic, comes on an official and formal visit to the King of Italy at Rome, and in an apostolic pal-

ace, and so approves of the spoliation of the Roman Pontiff and the abnormal character of the present situation.

To establish this truth, which must be plain to the eyes of all thinking and impartial men, it is sufficient to recall the legitimacy of the rights of the Pope over the Papal States, which cannot be done away with or lost by the fact of their occupation; and on the other hand the necessity of territory possessed in full ownership and independence, as the necessary condition under existing circumstances for securing the Roman Pontiff a safe, full, and entire independence of any civil power, so that his authority and Divine mission in the world may be rendered efficacious. It is clear that the Head of the Catholic Church, who ought, according to Divine institution, to work for the salvation of all peoples, cannot under existing circumstances of his own will reside in the territory of another without his independence of the Government to which belongs the territory in which he resides being seriously compromised in public opinion; consequently his moral authority also would be compromised in the eyes of other peoples and Governments, and, along with his authority, his mission, which is to all man-

kind. In other words, it is of vital importance that the Roman Pontiff should be, in reality and before public opinion, everywhere and always, independent of any civil power whatsoever; and in order to attain this no other means have hitherto been discovered than the possession of a territory which is his own and independent.

Consequently, the Roman Pontiff, in virtue of the grave duty which obliges him to correspond with the intentions of Divine Providence in instituting the Papacy, may suffer the situation created for him by the events of 1870; but he cannot accept it nor may he do anything to allow public opinion to think that he has accepted it. Hence his perpetual sojourn in the Vatican, his reiterated protests and declarations, the object of which is to keep in full light his independence of Italy and to place his authority and mission in the world beyond all attacks.

This abnormal position of the Supreme Pastor of the Church ought to be a subject of concern to all Catholics; and more especially ought the Heads of Catholic nations, particularly if they are themselves Catholics, to have special regard for him in all that concerns the independence, authority, and Divine mission of the Papacy;

for beyond their individual duty as Catholics they ought also to safeguard the religious interests of their peoples. Consequently, the Catholic Head of a Catholic nation, in performing a public and formal act which is of a nature to show recognition of and acquiescence in such a situation, not only touches the rights of the Sovereign Pontiff, but fails also in his own individual duties. This failure makes the offence the more grave and blameworthy, and the Holy Father is in duty bound to protest because of the offence itself, but above all because his silence would in this case mean to all the world that he accepted what had come to pass as definitive. Now the official and ceremonious visit paid to the King of Italy at Rome in the apostolic palace of the Quirinal, by its very nature and in spite of any declaration to the contrary made beforehand, amounts to a tacit recognition of and an acquiescence in the *status quo*. Hence the necessity of a protest when this visit was paid by the Catholic Head of a nation that is Catholic.

Nor can the Holy See be charged with inconsistency because it not only makes no protest against the official and ceremonious visit of the non-Catholic Head of a non-Catholic nation to the King of Italy

at Rome, but because it officially and solemnly receives him at the Vatican. Seeing that such a Sovereign belongs to a different religion and represents a nation the majority of which forms no part of the Catholic Church, the Holy See demands less of him, abstains from protest and even consents to receive him, under the reserve, however, of certain known formalities, the aim of which is to safeguard the principle. If, on the other hand, it is a question of the Head of a Catholic nation, and especially if he himself be a Catholic, the offence against the rights of the Roman Pontiff is aggravated by his being wanting in his own duty; and in case the Holy Father kept silence, and more especially if he consented to receive him, such action would plainly mean an acceptance on his part of the *status quo*.

So true is this that many non-Catholic papers, on the fifth of May last, in announcing the baseless report that the Emperor of Austria was about to pay a visit to the King of Italy in Rome, and that he was to be received at the Vatican, commented on the matter exactly in the sense above indicated. The London *Daily News*, for example, said:

This means that the Papacy for good and all

abandons its claims to the ancient temporal sovereignty of the Church; it means that the Pope accepts the *fait accompli* of thirty-five years ago of the consolidation of the kingdom of Italy, with Rome—the Rome of the Popes—as its capital.

This reasoning explains the conduct continuously followed on this point by the Holy See since 1870. Whenever it has been a question of these visits of the Catholic Heads of nations that are Catholic to the King of Italy in Rome, they were informed that the Holy Father would consider such a visit as an offence, and that it would be impossible to receive them at the Vatican. And so these visits were never made, though certain special circumstances seemed to call for them or to lessen their significance; and yet the regard which was thus shown for the dignity and rights of the Supreme Pastor of the Church never prevented these Sovereigns from shaping the foreign policy of their States as seemed good to them, and even going so far as to contract political alliances with Italy. As this reasoning applies no less to France than to other Catholic nations, the Holy Father could not adopt in its case a different attitude, especially as such a distinction would have been considered as offensive to other States. . . .†

Again we say *Causa finita est, Roma locuta est.*

Thus each successive outrage done to the Holy See has brought out more and more explicit statements of the unendurable position in which the Pope is placed by the presence of the King of Italy in Rome.

†The VATICAN WHITE BOOK was published in December, 1905, and translations of its Chapters were given by the *Tablet* in weekly instalments. This Extract is taken from the *Tablet* of February 10th, 1906.

CHAPTER II.

THE NECESSITY OF THE TEMPORAL POWER.

Too many culpably venture to think and say that the Sovereign Pontiff might and ought to allow the Pontifical States to be merged in the Italian Kingdom. They can scarcely realise that by such an abdication the Pope would relinquish and renounce for himself and his Successors the title of SOVEREIGN OF THE TEMPORAL DOMINIONS OF THE HOLY ROMAN CHURCH. Granted that it is the last and least of the Sovereign Pontiff's titles, it will never be abandoned. *Regni non erit finis.*

Of course no one, except the slaves of avarice and cupidity, would attach much importance to riches and possessions in themselves. Kings, Emperors, and Popes in all Christian lands and times have had to hear and believe the Divine doctrine: Blessed are the poor. And certainly of

the Popes there have been not a few who, released by their elevation to the Papal throne from the vow of poverty they had made as religious in earlier days, still adhered in food and raiment of a personal description to the simplicity and poverty of their previous lives, and practised a poverty as severe as that of their poorest subjects. From the very beginning of mankind, property with its rights and responsibilities and duties has been in existence—a means to an end, and, in the present state of human society, a necessity. Reason says as much to all reasonable beings. But, as regards the Temporal Power, the Papal Dominion and possessions, Catholics have an added advantage in the teaching of the Head of the Church on this matter. The Syllabus of Pius IX. tells us what we may think and say, what we may neither think nor say.

Even non-Catholics will admit that a Catena of solemn declarations and Allocu-

tions of three successive Popes, venerable to all, deserves a respectful consideration: we who are Catholics are bound in duty to accept its teaching without demur. Now, the attitude of our Holy Father Pius X. towards the usurping Power is similar to that of Pius IX. and Leo XIII. His protest, which is given on page 106 and need not be repeated here, against the wrong-doing of the Italian Government is identical with the protests of Pius IX. and Leo XIII.

On the 20th of April in 1849, Pius IX. condescended to use the plainest language in explaining why Temporal Power is necessary for the Church.

"All know in fact that the faithful nations, kingdoms, would never have full confidence, entire obedience to the Roman Pontiff, if they beheld him subject to the rule of a foreign prince or government, and deprived of his liberty. The faithful people and kingdoms would incessantly fear that the Pontiff would conform his acts to the will of the prince or state in whose domain he lived,

and would raise this objection to his acts, Let the very enemies of the Temporal Power of the Apostolic See say with what confidence and respect they would receive the exhortations, advice, orders, and decrees of the Sovereign Pontiff, if they beheld him subject to the will of a prince or government, especially if he were under the dependence of a power which had long been at war with the Pontifical authority."

These words are in complete accordance with the candid and open character of the beloved Pio Nono. Now let us weigh the words of his Successor Leo XIII. In his first Allocution, soon after his coronation, Leo XIII. declared that

"The Catholic Church, and especially this Apostolic See, despoiled by violence of its temporal dominion, is brought to such a pass that it is absolutely unable to use its power in fulness, in liberty, and independence." (28th March, 1878.)

Next year, he spoke as follows: "The supreme authority of the Church Divinely conferred on Peter and his Successors to maintain the whole family of Christ in the faith, and conduct it to eternal happi-

ness, according to the Divine teaching of Jesus Christ Himself, ought to enjoy full and complete liberty. For the free exercise of this authority, Divine Providence disposed that, after the disastrous events of the first ages, temporal power should be accorded to the Church of Rome. And for many ages, amidst the changes of peoples and the falls of kingdoms, it possessed this power. This reason, and not the ambition to reign, not the lust of power, has determined the Sovereign Pontiffs, whenever they have seen their States disturbed and assailed, to deem it a duty to the Apostolic ministry to look to the maintenance and integrity of the sacred rights of the Church. We also, following the examples of our Predecessors, cease not to affirm and reclaim these rights, and never will we cease to do so!" (22nd February, 1879.)

Again: "Its adversaries say it" (the Temporal Power) "is irreconcilable with Italy's welfare and the prosperity of the States. Tell them it is not so, and cannot be so, if the Roman Pontiffs are left in liberty. The Church raises no seditions, but checks and calms them—fosters not hatred and enmities, but extinguishes them by charity—excites not unbridled cupidity

and arrogance of empire, but, rather, tempers them with the thought of the rigour of of the Last Judgment, and the example of the King of kings. She aspires not to govern States, but faithfully exercising the power and magistracy Divinely confided to her, she preserves intact the principles of truth and justice on which all order reposes, by which flourish all peace, honour and civilisation.

"As for the peoples of Italy, monuments record how well the Roman Pontiffs deserve of this Holy City and all Italy. They attest that the noble, sovereign splendour with which Rome shines comes from the Catholic religion. According to St. Leo, great Rome became the See of Peter, and thereby the Capital of the whole world. Through the religion of Christ, her empire extends further than through terrestrial domination.

"Proclaim that the public affairs of Italy can never prosper, nor be based on a sure foundation, until, as all rights exact, the dignity of the Holy See and the liberty of the Supreme Pontiff are provided for." (22nd February, 1879.)

"It is not, as is falsely and foolishly said, that the Papacy is the enemy of Italy. Every day it becomes plainer that

there is no single good in the religious, moral, political, social, domestic order irreconcilable with the Papacy. It is not, as they hypocritically pretend, to relieve the Church and the Pontificate from the wearisome load of earthly cares—a derisive mockery in the mouth of those who strove and still strive to thwart the Church in her spiritual and Divine mission! The real end is to strike the Church and her Head by robbing her of that which forms the safety of her liberty, the unillusory guarantee of her independence. . . . . We appeal to the Help of Christians, the Queen of the most Holy Rosary. Filled with sweetest hopes, we lift up hearts and hands to Mary of the Rosary — though the recreant world laughs, and mocks with blasphemous and sacrilegious tongue." (To the Italian Pilgrims, 7th December, 1883.)

After ten years, the same kind Father, "clothed in white," in the same place, a Prisoner still, pathetically addressed another Pilgrimage of his dear Italians.

"BELOVED CHILDREN,

"Among the happy solemnities of these days, one of our greatest joys and most

desired has been that of your presence here, and of the thought that has brought you hither. Yesterday, in like manner, we received the voluntary homage of Italian citizens under the vaults of that vast temple which treasures the ashes of the Prince of the Apostles.

"It is well that this courteous devotion to their Pontiff should lead from time to time the pilgrims of the Peninsula to the tomb of the first Pope; for if this same sepulchre is the glorious fount of intellectual light and of indefeasible hope for the universal world, it is also the human beginning of those special bonds that unite the Italian family to the Papacy. Since, on the day in which the Eternal City inherited, with the mortal remains of Peter, this Apostolic See, all Italy was summoned to participate, in due measure, in the mission and in the fortunes of the privileged City. This union with the Holy See, which brought to Italy a perfect treasure of benefits, which fecundated her genius, which safeguarded—when pusillanimity would have divided—the nation's dignity and independence, which exalted her in glory and greatness, which gave her for ages a primacy among the sister nations — this

union is in itself indissoluble, for it is ordained of Heaven; albeit in its effects it is disturbed by the work of man, and how grievously disturbed in the last thirty years you already know. A fatal policy, opposed to the providential designs maintained until then, places its glory in the entire and absolute repudiation of the past, putting conflict for harmony. Hence, infraction and destruction of the rights of the Holy See, insult to Catholic faith and institutions, laws invasive of the dominion of God.

"Now, a due regard to the conditions of altered times we have never forbidden. But that a Catholic country, a country so peculiarly privileged, should violently break with Divine institutions to which the designs of God had bound it, is an insensate act. It can lead to no good. For to this also is applicable the prohibition to man to put asunder that which God hath joined. It is certain that if men would truly attend to the real character of the Papacy, to its real history, to the number and value of the benefits which, even in the temporal order, it has in its gift for Italy, the number of its enemies would be greatly lessened, and the right road to take in this matter would become clear enough.

But unfair suspicions and old prejudices overpower good sense in many persons; and too many are the passions finding their profit in a warfare that ought never to have been begun, so injurious is it, and so unnatural.

"Meanwhile, since such is the condition of public affairs, it is the duty of good citizens to prevent, or at least to repair, as far as in them lies, the disasters resulting. Well do we know that priests and laymen alike have done well, spending themselves, as circumstances gave them opportunity, and spending their talent and their time, their zeal and their wealth, in fruitful and profitable labours. None the less, that the action of Catholics may correspond more nearly with the necessities of the day, we have judged it well to direct our word more particularly to the people of Italy, in order to give them more light and better courage. Let this same word of ours be the unalterable principle and starting-point of all thought and speculation, and also of all action. No discords, no weakness, above all no inaction! But unity as to the end, and concord as to the means, mutual charity, resolute courage, indefeasible activity for good, docility to all lawful

authority, and signally to that authority which is assigned by God to the Government of the Universal Church!

"Returning to your homes, you will take into your houses the blessing of your Pope. Bear witness, then, among your friends and your enemies alike that we are praying, with such prayers as for earnestness and for fervour have never been surpassed, for the welfare of this tract of European land to which we owe our birth. Bear witness that of all the things we most longingly desire upon this earth, one and not the last is this—that all dissension being abolished by the influence of peace, it may be granted to us to gather all the children of the Peninsula close to this fatherly heart in the pressure of one single embrace. With this desire—this hope—in our soul, we give you, dearest children, our warmest thanks for the filial feeling you have here manifested for the comfort of these our latest days. We implore, in return, the mercy and the grace of God Omnipotent upon you here present, upon your families, your societies, upon all who take part in your work and share your spirit." (24th February, 1893.)[1]

1 From the excellent account given by the *Weekly Register*, 25th February, 1893.

Surely a more gentle, loving, pathetic appeal has rarely passed human lips. It is like our Lord's own "Jerusalem, Jerusalem!"

Pilate despised the Jews, those of them especially who sought his favour. He would not permit it to be supposed that he could be like a Jew in anything. Some of this scorn appears in his language to Christ our Lord: "Am I a Jew?" Yet it would seem as though he also felt some compassion for this betrayed, deserted, undefended Galilean, in whom neither Herod nor he could find a fault. Pity might, and perchance did, suggest the words: "Thy own nation and priests have delivered Thee up to me." And deeply must the Heart of our Lord have been wounded by the fact that a Roman stranger should perceive the cruelty and base ingratitude of the Chosen People towards Him who chose them and dwelt amongst them. In this are the

reproaches of Good Friday so pathetic, because they insist on the bitter disappointment felt by the Divine Victim at the revolt of His own, and the rejection of their true King in favour of a Cæsar. So now three Successive Pontiff-Kings, Italians to the heart's core, possessed with an intense love of their country, which has been repeatedly expressed in language of poetic fervour, have the mortification of sustaining wrongs and indignities at the hands of their own people, of Italians, who are not heretics or infidels, but a Catholic nation. This—as being the "greater sin"—cannot but be an immense sorrow to the Popes. Indeed, Leo XIII. more than once declared that the disgraceful fact was an additional grief to himself and a scandal to the whole world. Friends and foes alike will admit this, if they weigh the words spoken in 1893 by the Holy Father to the Italian Pilgrimage:—

". . . That a Catholic country, a

country so peculiarly privileged, should violently break with Divine institutions to which the designs of God had bound it is an insensate act. It can lead to no good. For to this also is applicable the prohibition to man to put that asunder which God hath joined."

In language thus guarded and conciliatory, Leo XIII. ever addressed his Italian children who in vast numbers visited him in his Vatican prison. His kindness of heart made him choose such words, and his knowledge that after their return home they might easily become marked men, unlike pilgrims from abroad, within reach of his and their resentful enemies. Moreover, the Popes know well that millions of the children of the Peninsula have never taken part in the sacrilegious wrongs done to the Holy See, while having to bear the imputation of the crime.

It is evident that the Sovereign Pontiffs do not consider the twenty millions

of the inhabitants of Italy guilty of the crimes committed against the Eternal City and the Pope. A few thousands of deluded youths, a sprinkling of anarchists, carbonari, irreconcilables, in league with men of the same description in other lands —madmen eager to overthrow both Pope and King—these share the guilt with a royal accomplice. Kings and emperors have feared these men, but never have the Popes flinched from denouncing their wild wickedness and folly. Detestable assassinations of sovereigns—one, alas! a noble woman †—have proved that other and stronger words are now wanted to describe royal discomforts and danger than those used by our great poet: "Uneasy sleeps the head that wears a crown." Those in whose behalf the Popes have so constantly denounced these wretches, born and bred by secret societies, hesitate to stir against their illegal combinations: they hesitate,

†The Empress of Austria and King Humbert.

and are lost. One by one they are ruthlessly marked down by these cowardly and ignoble murderers. Such beings rose at the summons of a Mazzini, rallied at the cry of a Garibaldi, and found in a King of Sardinia one who was afraid of their plots against his throne, one who consented to take the lead and, by becoming an accomplice, share, or rather appropriate, the spoils.

We have learned from the words of the Holy Father to the Italian Pilgrimage the heinous nature of the parricidal crime committed against the Popes by the Sardinian invasion and seizure of Rome. That this was done by a Catholic King, in the midst of a Catholic nation and in the wrongly invoked name of Italy, has been a scandal and disgrace to Christendom, even as the forfeiture of the Christian privilege of guarding the Holy Places has been a punishment and disgrace to Christian nations who could not or, rather,

would not retain by holy life the blessing of Heaven in their crusades against the Turks.

It is then certain that the Church will not give up the Temporal Power, will remain a kingdom to the end. The unction of her Pontiffs will be ever regal as well as sacerdotal. The Vicars of Christ will be Kings, though nothing be left to prove it but the title on their Cross.

And the history of the Church, to this very day, shows us the Pontiff-Kings always Kings even in defeats and imprisonment, even when their kingdom is wrested from them.

In 1799, while the Sovereign Pontiff Pius VI. was a dying captive at Valence, a book was published at Rome, entitled *The Triumph of the Holy See.*[1] The Preface of this work, written at such a time, with such a title, began thus: "When the good mourn for the desolation of the Sanctuary, for pastors dis-

1 *Il Trionfo della Santa Sede.*

honoured, plundered, dispersed, when the Sovereign Pontiff is in exile, a Captive, mocked, and delivered, it would seem, by God Himself to be the sport of pitiless persecutors—in a word, at the moment when the Apostolic See appears tottering, and the Church groans beneath the weight of the captivity, it may seem strange and even rash that I should dare to exhibit this same Church and this Apostolic See triumphant over their enemies. Yet so it is. Never since the ages of barbarism have they shone forth more gloriously than now when the gates of hell have vainly exhausted their forces against both, showing to consoled Catholics that 'it is easier to extinguish the sun than destroy the Church.' There is triumph in the tranquil firmness of the Head of the Church, the Immortal Pius, dragged from his bed of sickness into exile, yet intrepid and dauntless, animating the bishops of the Church by word and example to heroic constancy. There is triumph in the exposure of the perverse designs against the prerogatives of his primacy, of the secret purposes of Jansenism—identical with those of the innovators of Pistoja, held long before by the patriarchs of the sect. Judging the

moment favourable, they are come forth under the standard of insubordination and license to make their own attack upon the Apostolic Chair: but they reveal too plainly that they would destroy Chair and Church and all legitimate authority. And how can the prerogatives of the Head of the Church be better maintained than by thus summoning the entire universe to behold with amazement, on the one hand, irreligion struggling with the fury of despair to destroy the privileges of the Church and the Holy See, and at the same time rid the world of the Pope whose glory they are, and on the other hand, God Himself—Whose almighty Providence seems to exert itself more and more to surround them with lustre and veneration, and Who, by a prolonged miracle, protects and preserves the imperilled and well-nigh extinct life of His Vicar? And amongst the primatial prerogatives, which is it that shines forth the brightest? Is it not his Infallibility"?

These prophetical words were written by a young priest of Rome, who was himself afterwards raised to the Chair of St. Peter, taking the name of Gregory XVI.

The very day of the coronation of Gregory, the Carbonari attacked the Temporal Power by an insurrection in the provinces and a conspiracy in Rome itself. With the help of Austria, the disturbance was soon quelled. Other enemies there doubtless were, but the Congress of Vienna had frustrated their schemes, and the sight of the soldiers of Protestant England doing duty in Rome as bodyguard[1] to the Pope was not forgotten; and so they dared not have recourse to open violence till our own days. The warning last words of the Blessed Sebastian Valfré, addressed in 1710 to Victor Amadeus, who visited his death-bed, denounce the chief enemy: "... May your Highness be mindful to be ever in concord and unity with the Supreme Pontiff, the Vicar of Jesus Christ, if you wish that God may prosper yourself, your royal family and your state."

The son of the Apostle of Rome foresaw

[1] The 12th Royal Lancers, sent by George III.

the ambition of that family and its hostility to Rome, and "Saint Philip of Turin," who is now with "Saint Philip of Rome" in the City of God on high, spoke the first of those millions of protests against the Sardinian Government in behalf of the Temporal Power, heard by God but too little heeded by man.

The older the world, the wiser it ought to become, and the longer its governments last, the better they ought to be; but, unfortunately, time has brought only the decrepitude of decay, the feebleness of wasted existence; instead of wisdom and goodness, instead of Faith, cheerless despair will embitter the old age of the world until the end shall come. No wonder that such a world's governments do not last! Empires and kingdoms, ancient and modern, Roman, German, French, are gone, melted away, destroyed from within or from without. It is due to the efforts of pitying Religion that the

remnants have been held together: for Religion ceases not to appeal to man's conscience, and encourages communities to begin anew, while ever inculcating the often distasteful duty of "obeying the powers that be."

It can scarcely be said that the governments of the world deserve such help. They have been on trial, and have proved themselves weak and wanting, deficient in that which alone could secure their welfare. Those who know not how to obey can never hope to be able to rule, and for a long time the various governments in Christendom have refused obedience to the Church of Christ. Year by year we witness the fulfilment of the prophecy: "The nation and the kingdom that will not serve thee shall perish."

Yes, there has been and there still exists a Kingdom of kingdoms belonging to the King of kings — a government which continues, unchanged, unaltered in

its essential character. Time, experience, human learning, discoveries, inventions change it not, alter it not, improve it not. It requires no improvement, it admits of none: for it is one of the Divine works, and these from first to last are perfect. The Kingdom of Christ and the government of that Kingdom by Christ's Vicar were planned and determined by Divine Wisdom, by God himself, and like God they are immutable. We are told that the Chair of Saint Peter and the Papacy are antiquated. Undoubtedly, they are. They belong to the days of the Gospel: they begin, then, in Peter—and throughout the universe there are still to be heard, as clear now as then, those two Voices—the Infallible Voice saying: Thou art Christ, the Son of the living God: and the Divine Voice answering: Thou art Peter, and on this Rock I will build My Church. God Himself governed His Chosen People, and faithful Prophets

declared His will to the children of Israel. "Behold, I have appointed thee the god of Pharaoh," was said to Moses. Less would not be granted to the Kingdom of Grace, established by Him on Whose garment and thigh is written, KING OF KINGS AND LORD OF LORDS. The Monarchy of Jesus Christ will last for ever. Human kingdoms may fall, may vary—"as a vesture Thou shalt change them, and they shall be changed"—but man shall change God's method of lighting the universe as soon as change the Church. Of *that* Kingdom NON ERIT FINIS—THERE SHALL BE NO END. "But in the days of those kingdoms the God of heaven will set up a Kingdom that shall never be destroyed, and his Kingdom shall not be delivered up to another people: and it shall break in pieces, and shall consume all these kingdoms; and ITSELF SHALL STAND FOR EVER." (Daniel II. 44).

The Wise Men, the Three Kings,

showed truest wisdom[1] when they asked: "Where is He who is born King of the Jews?" For Christ was royal by birth, by human descent from the Virgin Mother who gave Him birth in the city of David. Though He ascended not the throne of David, that throne was really His by the title of inheritance. Christ is also King in virtue of the Hypostatic Union. In the eternal decree of that Union, He is anointed with Divinity, and "appointed King," King over both orders, the spiritual and material, the angelic and human. All creation had groaned for His coming Who was to wear the crown of all creation. "All power is given Me in Heaven and on earth." He is also Priest according to the Order of Melchisedec—King and Priest at once, the Great High Pontiff-King. By popular acclamation He would not be King. When He fed the multitude, and "they came to make Him

[1] See Appendix 1.

King," He fled away; when they strewed palm branches and garments, and cried out: "Blessed be the King that cometh in the name of the Lord," He wept. But by His sufferings, His purple garment, His crown of thorns, His reed-sceptre; by His Passion and Death upon the Cross He won a crown, and reigned from the empurpled Wood —"Therefore did God exalt Him, and give Him a name above every name."

And in like manner we say that the Bride of the Lamb, the Mystical Body of Christ, the Church is royal. Espoused to this King, she is a Queen. As the moon, she rules this night; He, Sun of Justice, rules the Eternal Day. She is Queen by birth. She is Porphyrogenita, born in the purple tide which issued from the Opened Side of the New Adam, to be the Mother of all the living. She is Queen by grace; being one with Him in mystical marriage, she is His Body.

These Two, also, are One; and the wife must share the husband's rank, regal though it be. In the world are the two orders, the spiritual and the temporal, the first far surpassing the second, but the second also ennobled by union with the first. So, when kings became her children, the Church assumed, though reluctantly, the robes of royalty, and the insignia of her rank. Where is the Crown of the Church to be placed? Where, but on the Head of the Church? Therefore is the mitre of the Bishop of Rome encircled with the triple crown; and the Tiara shows who is our Melchisedec, our Pontiff-King.

Where is the Kingdom of the Church? World-wide, yet of no vast territorial extent. All honour to Constantine! His Christian instinct led him to resign to the Church that Rome which she had won by suffering, which was enriched with purple more precious than the imperial

purple, which was acquired and consecrated by the great Apostles' "Glorious blood."

Thus, kings became her foster-fathers, and she in turn formed new kingdoms around her. But she has ever remembered the words of the King of kings, "My Kingdom is not of this world"; and whatever opportunities were offered to her, she took no advantage of them. Universal empire might, again and again, have been attained, and without a blow, but—Peter's Pence was what Peter took. There has been in her royalty a self-imposed, abiding feebleness, which has been the glory of her Temporal Dominion. She chose never to provoke earthly jealousy, never to dim earthly splendours; and, being the mother of kings, she has trusted to her beauty, her prerogatives, to the religion, the chivalry of Christians; and, till these last hundred years, has not trusted in vain. Of course

there have been troubles and trials. "It must needs be that scandals come." It is a trouble and a trial to keep safe even the Poor-boxes in our churches; but we are not therefore allowed to be without them, or unfaithful in guarding them.

Is there then no prospect that the Church will consent to part with the Temporal Power? There is no prospect. The unmolested possession of her Temporal Power is proof to the world that the Church and her Supreme Head on earth enjoy that Sovereign "freedom with which Christ has made us free." She has this liberty as a right inherent in her spiritual power and as an integral part of her territorial independence. She claims to be free by Divine Right. Her exercise of liberty is not an accorded privilege, set aside for her service by the civil power, just so long and so far as the civil power may please. This may do for a Church of England, but not

for the Church of Rome, "which is our Mother." The Church must be free, as Lacordaire so eloquently affirms; free in teaching truth, free in dispensing grace, free in inculcating virtue.[1]

She must be free in teaching truth—therefore, free to speak. Like the word of God, her infallible words must not be bound. Badly would truth fare, were truth left to the mercies of Pilates, Cæsars, kings, and governments! It is not for a minister of public worship to correct the Decrees of a Council, the Definitions of a Pope.

She must be free in dispensing grace, in her sacramental ministrations. The civil power is neither source nor channel of sanctfying grace, as are the Sacraments of the Church. They are hers, and they must be free. Her marriages are not to be impeded, her churches are not to be desecrated, her altars profaned, her shrines

1 Sixieme Conference.

plundered, her ministers persecuted, her services mutilated. The Church of England may permit an Edward to arrange her liturgy, a James to authorise her version of the Bible—not so the Church of Rome, which is our Mother.

She must be free in inculcating virtue. The practice of virtue is the right and duty of every man. And who shall dare to interfere, when she, the appointed Teacher of all nations, points out to mankind the way of virtue, teaches man the excellence of Poverty, Chastity, Obedience—tells him his duty to God, his neighbour, and himself? Is she to consent to be thrust aside, to agree to her sons being prevented from giving themselves to the service of her altars, her children from dedicating themselves to the practice of the Evangelical Counsels? No! cries the Church of Rome, which is our Mother. Liberty is her right; and she claims complete, supreme liberty; therefore she

refuses to be deprived of her regal rank, her sovereign independence, without which the Vicar of Christ might be expected by Englishmen to sink into the likeness of an Anglican Archbishop, to accept the situation of an ecclesiastical hireling of the State, to dwindle into the insignificance of a president of some Wesleyan Conference!

But, as I am opposing the views, and perhaps the hopes, of many of my Protestant fellow-countrymen, it will be well for me to place before them stronger words than mine, and the better arranged argument of one whose History is read by them without suspicion or cavil, one to whom they listen without that animus of *prejudice* which makes it so difficult for English Protestants to be fair and impartial in discussing the wrongs of a Pope, however much they may esteem and reverence his personal worth. Now, in 1849, Thiers spoke in the French Republican Assembly the following words:

"Catholic unity, which requires a certain religious submission on the part of Christian nations, would be unacceptable if the Pontiff, who is the Depository of it, were not completely independent: if, in the midst of the territory which *ages* have assigned to him, and in which all nations have maintained him, another sovereign, prince, or people, were to arise and dictate laws to him. *There can be no independence for the Pontificate but in sovereignity itself. There is a primary interest which ought to silence all the particular interests of nations, as in the State public interest should always take precedence of private.* It would authorise Catholic powers to re-establish Pius IX. on his Pontifical throne" (Thiers, 13th Oct., 1849). How calmly and how clearly does the great Historian agree to and prove the necessity of the Temporal Power!

His words are in complete harmony with the judgment and language of

Napoleon I., spoken while he was First Consul. "The Pope is far from Paris, and that is well; he is not at Madrid, not at Vienna, and therefore we support his spiritual authority. At Vienna, at Madrid, they would say the same. Do you believe that, if he were at Paris, the Austrians and Spaniards would receive his decisions? It is very fortunate that he stays at old Rome, holding the balance between Catholic sovereigns, inclining always a little towards the strong, but promptly rising up if the strong should become an oppressor. The ages have done this, and they have done well. For the government of souls, it is the best and most beneficent arrangement, and I do not speak as a bigot, but as a reasonable man."

As Emperor, Napoleon by his tyrannical oppression of Pius VI. disregarded and gainsaid every word that he had spoken as Consul.

Even Crispi, at one time, had the good sense and candour to tell the Italian Parliament: "The Roman Pontiff cannot be the citizen of a great state, descending from the throne on which the Catholic

world pays him homage. He must be prince and master in his own domain, second to none."

The Unification of Italy has been effected through *nefas* rather than through *fas*; but such unification was possible without an invasion of the Rights of the Holy See, without a sacrilegious usurpation of the Eternal City. An Independent Patrimony of St. Peter surrounded by the Italian Kingdom would no more be an anomaly than is the ancient Republic of San Marino,† providentially left to be surroun-

† THE REPUBLIC OF SAN MARINO.—"ROME, Thursday.—There has just taken place in Italy one of those anniversaries which appeal to the imagination, and which are really of historic value. How many, even among travellers, know that in the heart of the peninsula stands a Republic, the smallest and oldest in interrupted continuity of Government in the world, entirely independent, with its own laws, officials, &c. This tiny State has just celebrated its sixteenth century of existence. The twentieth century finds it where it began, poor, proud, liberty-loving, and stiffnecked. Many were the efforts made in past years to subdue it, but, principally from its position, it ever resisted victoriously. It may be said to be the only part of Italy which the greedy Napoleon I. respected. The whole area of San Marino

ded by the same Kingdom—an object-lesson of the ease with which the aspirations of Italy might be attained and the rights of the Holy See respected, and due reverence to the Head of the Catholic Church shown by the government of a Catholic nation. I think it may also be granted that Unified Italy can claim that

would make a fair-sized English park. It boasts about 7,000 inhabitants, who are agriculturists of the poorer sort. It has an army of perhaps eighty men, and a variety of uniforms of one kind and another which would do credit to the Vatican itself. The town of San Marino is built on a rock, which until lately could only be approached by ox-cart or by mule, and is formed of three peaks called the "three feathers"—no one can say why; and so a device of three feathers has been introduced into the arms of the State, and is conspicuous on the stamps and coins, which, by the way, do not pass in Italy. At one time the Republic was threatened by a very serious danger, that is by being turned into the dumping-ground for all the malefactors of her large neighbour, who took refuge within her borders, and being on foreign soil could not be arrested. So great was the evil that she voluntarily gave up this attribute of an independent country. This ancient Republic, which had existed for a thousand years when Dante saw and remarked upon it, is as vigorous as ever, and bids fair to contradict the theory that every country has its rise and fall."—*Pall Mall Gazette*, September 10th, 1901.

not a single word has been said by the Pontiffs against her unification. There is something patriotic, no doubt, something that appeals to English sentiment in the cry "Italia Una," but it remains to be seen if it be not all a dangerous delusion. Thus, some forty or fifty years ago, we in England were acting on the idea that to make farming pay it was necessary to break up the small fields and farms and throw them into wide hedgeless holdings. It did not answer; and now we are trying even allotments with more success. But the small farmers were ruined, and their sons were drawn away to other pursuits. Now, again for instance, the Store craze is ruining the small shopkeepers. And I for one have heard of and seen a happiness in the various little kingdoms of Italy which the present Italy never shows. Meanwhile my own opinion is that the unification of Italy was chiefly an unholy act,

committed with the intent of taking Italy back to the vain glories of pagan times.†

† In 1813 a "Project of Decree" was secretly despatched from Bologna to Lord Castlereagh, by whom it was presented for signature to his Majesty George IV., then Prince Regent.

"Art. 1.—Italy shall be free and independent."

"Art. 2.—That Empire shall be limited by the three Seas and the Alps."

"Art. 3.—Corsica, Sardinia, Sicily and the seven islands, all those situated on the coasts of the Mediterranean, the Ionian and Adriatic Seas, shall form an integral part of the Roman Empire."

"Art. 4.—Rome shall be the capital of that Empire and the residence of the Cæsars."

"Art. 5.—Their armorial bearings and colours shall be those of the Romans, their ancestors: an eagle with outspread wings, holding in one claw a golden sceptre, and a sword in the other, at the head an imperial crown, and resting on the globe, emblem of the world." &c., &c.

The whole document is given in *The Black Cabinet*, page 319, a book written by Comte d'Herrison and translated by C. H. F. Blackith (Longmans, Green & Co., 1887).

For the desire of a nation to recover its liberty and to expel a foreign invader sympathy can and ought to be felt: but the foregoing bombastic decree—which Count d'Herrison asserts was nearly signed by the Regent—amounts to nothing more than a declaration of revolution against legitimate authority and rebellion against the Christian religion. The extracts justify the assertion in my text.

It was itself a revolution, and not a gentle-mannered one. But no true Catholic forgets for a moment the duty of leaving to Divine Providence and the wisdom and charity of the Sovereign Pontiff the time and manner of putting an end to the present scandalous and disastrous state of things.

Rome is "a privileged city," said Leo XIII. Rome is the City of Refuge for the entire world; though there must come a complete change if she is to be ROMA FELIX of olden days. Two Roman policemen in the Italian Government uniform explained to two English pilgrims: "We think what we like, and do—what we can." It is consoling to know that such poor fellows, and the soldiers, and all, except the very highest in authority, escape blame and censure for being in the employment of the Italian Government even though within the walls of Rome. Excommunication, *latae sententiae* or *ipso*

facto incurred, is the censure of the Church upon invaders of the rights of the Holy See. On this point theologians must of course be consulted.* We learn from them that this excommunication falls only on those of highest position, who actively participate by deed, vote or voice, in perpetuating the present deplorable violation of the Pope's rights. And even these, as we see, when they come to die, ask for the Last Sacraments of the Church they wronged, and profess a repentance which we hope may find more favour than that of King Antiochus.

Lastly, let it not be forgotten that a Pope himself has used conciliatory words full of meaning to those who have ears to hear. "Now, a due regard to the conditions of altered times We have never forbidden." Let the chief offenders throw themselves on the clemency of the Holy Father, and no doubt he will prove

*See Lehmkuhl, *Theologia Moralis II.*, p. 672.

himself a truly forgiving father to the repentant prodigals. We all know the generous solicitude of Pio Nono that the Last Sacraments should be administered to his dying persecutor, Victor Emanuel I. With a similar forbearance and gentleness the present Holy Father is, assuredly, ready to grant pardon, and spare the feelings of his enemies. He is well able to do what he stands prepared to do—that is, to help the present rulers of the Italy he loves so truly to emerge, without confusion and loss of prestige, from the disgraceful and impossible position into which they find themselves thrust by the wild ravings of a Garibaldi, the conspiracies of secret societies, and, be it said, the well-known grasping ambition of the Royal House of Savoy. They have had already a fearful warning that the protection of Heaven is withdrawn. A detestable crime, such as no human vengeance can adequately punish, filled all

hearts with horror, and with pity for the royal victim; and to those who know the misery and destitution of Italy Unified it still brings dismal forebodings of further desperate attempts at outrage by the spreading anarchy. Our prayer is that, instead of waiting for fresh blows of this terrible and tragic nature, the royal occupants of the Quirinal may send envoys of submission to the Prisoner of the Vatican. Let them have no fear as to their reception. The Pope is the Successor to St. Peter; and as they pass the bridge of St. Angelo they can read on the base of St. Peter's statue there: "HINC HUMILIBUS VENIA."

Probably no one feels more compassion for the King of Italy than the Holy Father; no one can perceive more plainly than the Pope the plight in which the King is placed by his inheritance of a kingdom the laying of whose foundations was associated with sacrilege and spoliation, whose existence is

dependent on the Secret Societies that planned by means of it the destruction of the Temporal Power of the Church. Sovereigns are only to be pitied who find themselves saddled with such a *damnosa hereditas* as the Crown of Italy or a coronation declaration such as that imposed by Parliament on the sovereigns of England. The real help, the right guidance is to be found in the common Father of the Faithful, the Vicar of Christ.

The day is not so far off when the present adversaries of the Papacy will acknowledge that it is not for the pomp, the display, the earthly glory of royalty that the Popes pine. Wisdom, age, and virtue all shield them from the shafts of an insinuation so unworthy. They strive only for the cessation of "a great scandal and an enormous injustice," for the end of "a warfare that ought never to have been begun," for liberty and independence, for concord instead of conflict, for the happiness

of "gathering all the children of the Peninsula close to a fatherly heart in one single embrace."

Meanwhile, in sympathy with the sufferings of its Head, the whole Catholic body grieves and still complains that the Pope is not free, that "Peter is kept in prison," that "the breath of our mouth Christ the Lord is taken in our sins: to whom we said: Under thy shadow we shall live among the Gentiles" (Jer. Lament. iv. 20).

In a private annotation of his Bible, Father Faber left the following words written on the margin: *Comfort when the Sardinians invaded the Papal States, Sept.*, 1860. The place marked is chap. xxxii. Jeremias; and the application of the words is now even more appropriate than then. "At that time the army of the king of Babylon besieged Jerusalem: and Jeremias the prophet was shut up in the court of the prison. . . . . Thus saith the

Lord: Behold I will give this city into the hand of the king of Babylon, and he shall take it. . . . Alas, alas, alas, O Lord God! . . . what thou hast spoken is all come to pass, as thou thyself seest. . . . And sayest thou to me: Buy a field for money and take witnesses, whereas the city is given into the hands of the Chaldeans? . . . Thus saith the Lord of hosts, the God of Israel: Houses and fields and vineyards shall be possessed again in this land." The whole chapter is to the same purport, to inspire confidence, to sustain hope, to lead to prayer. On all Oratorians, sons of the Apostle of Rome, the indicated duty is especially laid, and they can have no higher privilege than to discharge it loyally.

"O Mary, Mother Mary, thou wilt pray for Philip's home;
Thou wilt turn the Heart of Him who turned Saint Peter back to Rome!
Yes, thou wilt pray thy prayer, and the battle will be won,
And the Saviour's sinless Mother save the City of her Son." —*Faber.*

APPENDIX I.

Extract from a Sermon in the Oratory by Father Faber on Devotion to the Church, preached on Whit-Sunday, 1861, and published the same year on the Feast of St. Philip Neri.

THE question, therefore, which we are considering, is not a question of politics or history. It is not a matter of literature or of opinion. It is a part of Catholic piety, and therefore of Christian duty. It is a matter bearing very practically on the salvation of our souls. In all ages God has His own peculiar touchstones, by which to test the loyalty and obedience of His creatures. Each century has its own probation or probations, and more often one than many. Are we not too apt at the present day to forget that, while all sin is in the will, there are sins of the mind as well as sins of the heart, and that the first are, if anything, worse than the last, because they are more like the sins of the devils? If the mind becomes darkened by the corruption of the heart, the heart also may grow corrupt through the darkness of a reprobate mind. There

are times in the world when wrong opinions may be as prolific a source of the loss of souls as wrong conduct may be at other times. To seek the truth and to hold the truth, to seek it in lowliness and to hold it in obedience, are as much moral obligations as honesty and chastity. We are apt to forget this, because, through the want of prayer, we have such inadequate and indistinct notions of the dominion of God. Thus it is that we allow questions, which are part of our piety and matters of our salvation, to be carried off into the field of history, of criticism, of philosophy, or of politics. There undoubted sins get new names, and not only escape our recognition, but craftily obtain our respect and even our allegiance. No one likes to say that he is not liberal. Most men have not the courage to incur such a charge. Yet what is that spirit, which modern phraseology honours with the title of liberalism, but the old sin of lawlessness, tempered, fortunately for our powers of endurance, with a sort of baseness peculiarly its own? Revolution may mean one thing in history, and another thing in political philosophy: but in asceticism it means now what it meant in old-fashioned times, and what

it will always mean to saints, simply and undignifiedly a mortal sin.

Lastly, for the Church's sake, for his sake, and for our own, our duty to the Church demands of us a most especial love and reverence for the Sovereign Pontiff, as the personal representative of Jesus, and the chosen oracle of the Holy Ghost. Our behaviour towards him must be that of children and of subjects: and how much does this imply! Everything which belongs to him should be dear to us. Every solemn expression of his wish should to us have the solemnity of law. In doubtful matters, above all in matters where his own dignity and office are concerned, we should seek for no better argument for our conviction than his judgment, and for no stronger motive for our conduct than his desire. Can a child do less honour to his father, or a subject to his sovereign? If it is a moral duty in a Christian to be sober, to be truthful, to be just, to be pure, it is also essentially a moral duty in a Christian to obey the Vicar of Christ on earth. How simple this is to say: and yet how much it means! It is not a very heroic exercise of humility to believe that he knows better than we do, nor a very arduous act of

submission to serve him with the kind of service which he chooses to claim, rather than with some other service which we think more opportune or more advisable. There are times when loyalty can hardly be excessive. Is not this a time of that description? But, in truth, is there any time when loyalty to Christ's Vicar can exceed in its self-sacrifice? O Children of the Church! if the times have dazzled any of you now with their earthly brightness, so that your eyes are too weak to bear the heavenly splendour of our Father's tiara, at least let your faith, your sadness, and your love do homage to his Crown of Thorns.

All these words have been very painful to say; for you know what painful things they mean. In most years Whit-Sunday is a feast of overflowing gladness; for it is the holiday of the Eternal Jubilee. But this year our joy is controlled by an almost painful gravity, because of this shadow of sin against the Holy Ghost which is cast across our path. At this day Devotion to the Church is God's touchstone. We are surrounded by the clamour of many-sided controversies. All have so much to say, and all such specious things to say. What I have said is not specious

nor inviting: but it is grave and long pondered. I have, for many reasons, brought myself to say it with difficulty; and I thank God that it is said, and need not be said again. It has been meant as an act of love to your souls.

Alas! how easily those we love may go wrong! How easily we may go wrong ourselves! In these matters our dangers are not so much from those without as from those within. Our Lord's worst foes were always those of His own household. "False brethren unawares brought in" (Gal. ii. 4; Jude 4) were a trial even in apostolic times. All Popes, like their Master, have their Judases. We must not be angry. We must be sad. Sadness prevails more with God. It requires a great saint to be both angry and loving at once. Anger is the most unbecoming of all things in times like these, when the hand of our Heavenly Father is so heavy on us. But sadness is plaintive as a prayer.

We must beware, then, of dangers from within. We must be upon our guard even against Catholic books, periodicals, journals, and pamphlets, however specious they may be. Our blessed Redeemer said of the false prophets of the last days (St. Matt. xxiv. 24) that they should "de-

ceive, if possible, even the elect." Now we must remember, that if all the manifestly good men were on one side, and all the manifestly bad men on the other, there would be no danger of anyone, least of all the elect, being deceived by lying wonders. It is the good men, good once, we must hope good still, who are to do the work of Antichrist, and so sadly to crucify afresh the Lord whom they do more than profess to love. Bear in mind this feature of the last days, that their deceitfulness arises from good men being on the wrong side. Nevertheless the example of the devout and the mortified and, above all, of the humble and the obedient, must be of great weight in questions of this nature. In all matters which concern the relations of the Church with the world the saints are the only safe doctors. When, therefore, anyone tries to persuade you on these subjects, let his life persuade you rather than his learning. The value of his judgment depends less upon how much he knows than upon how much he prays. Do not weigh his science merely: weigh his humility also. There is something very horrible in a Catholic's disloyalty to the Church; but there is surely a peculiar horror about it in a misbelieving land. Unfortunate

and singularly graceless as it is, when it comes from the imperfect Catholicism or reluctant submission of a convert, it is worse when it comes from the ungenerous timidity or intellectual pride of one who has had the inestimable happiness of being born in the bosom of the Church.

The days are indeed very evil, very lawless, very faithless, very prayerless. Even though Antichrist may not be coming, the days are full of the dangers of the days of Antichrist. Souls are being sucked in as by a whirlpool, into some unfathomable depths of rebellious sin, perhaps even within the shadow of the "everlasting sin," the sin against the Holy Ghost: souls, too, so full of promise once, so full of good even yet, souls that looked so beautiful and so desirable to Jesus when He saw them from off His Cross! Is it not anguish? Is it not a misery to set us praying, to goad us into being holier? The Church is the rock of Christ. These days are surely the days of those words of His: "Whosoever shall fall on this stone shall be broken, and upon whomsoever it shall fall it shall grind him to powder" (St. Matt. xxi. 44; St. Luke xx. 18). Oh that it might be a false prophecy to say that many souls, which

might have been saved in ordinary times, will perish now, in sad mysterious ways, through want of Devotion to the Church! Spiritus Sancte Deus! miserere nobis.

Extract from a sermon preached in the same church, 1901, by the present writer.

YEAR by year the Feast of the Epiphany keeps fresh in our minds the bright picture of the three kings, the truly wise men who sought and found and adored Him Who was born "King of the Jews." The history, marvellous in every detail, is also full of instruction and warning for ourselves and for all others. They came from the outlying East. We know not the exact territories; they represented not only their own kingdoms, but all Gentile nations, and were the proto-pilgrims of the world. They were the noble, learned, earliest converts and worshippers of Jesus Christ, the anointed King of all creation. They adored him as King of kings, their Lord and their God, though He appeared to them only as the Babe of Bethlehem, Whose sole court consisted of His Virgin Mother and St. Joseph and His unseen and silent angels.

What assistance had they, what means of success in their search? From the beginning they had the light of reason, the innate gift of the "light that enlighteneth every man who comes into the world," which enables him to read the wide book of the universe, and prove to himself and others the existence of its Creator, of a God who rewards the good and punishes the guilty. They had not possession of the Sacred Scriptures, but they had tradition, and knew of the prophesied Star, for which they looked in nightly vigil so faithfully and eagerly. If they had had the writings of Moses and the Prophets they need not have turned towards Jerusalem for guidance. But because the Sacred Writings were wanting they had instead what Divine mercy provided in its place—a miraculous sign, the glorious Star. When they reached those who sat in the chair of Moses, the possessors and interpreters of the Sacred Books, that sign hid its light in homage to the presence and authority of the exponents of the "more prophetical word."

At Jerusalem there was a royal child, born in the palace, wrapped in the purple of royalty, laid in a costly cradle. Him the Magi sought not, of him they never

asked; theirs was an errand in which they came to "render to God the things that were God's," and so they betook themselves to the Child born in the stable, wrapped in poor swaddling clothes, and laid in a manger. To Him they knelt, Him they adored, to Him they offered their mystic gifts. Reason, revelation, and faith led the Wise Men away from the world and its worldliness to the God Whose nearness they proclaimed; and their pilgrimage ended at the little feet of the Babe of Bethlehem. Not one inhabitant would join them, nor take a single step in the right direction. All had chosen their master, and it was Mammon, not God, whom they served. Hence the dismay, the anger, and disturbance at Jerusalem when they were told God was so near. In obedience to heavenly warning the Wise Men went beyond the reach of enemies who revealed their atrocious guilt in the massacre of the Holy Innocents—the "Flores Martyrum."

History repeats itself, and with striking coincidences. There is now a city where two kings are to be found, one the rightful owner, the other one whose predecessor was a thief and robber, who entered not "by the door," but by a breach in the city's walls. When our pilgrims arrive

they seek only the presence of the Pontiff-King, and address him in words which are as true as the Gospel, and behold! we are told the world of the usurper is filled with dismay and anger, and is disturbed as was the whole city in which Herod held his court. False and malignant statements are despatched in every direction, and an extraordinary hostility is evoked against the noble spokesman of our pilgrims. Yet all that was said was but a repetition of what all the children of the Church have been saying in meetings, in writings, in pulpits ever since the sinister events of 1870.

They have gone to the Vicar of Christ; at the feet of the venerable old man, feeble yet most majestic, they have done homage to the Babe of Bethlehem, Who, though a new-born Babe, was the Ancient of Days. His enemies have left him only the roof that shelters him and the ground on which he stands, and the grave to which he will be borne in death, perchance amidst insults like those which assailed the humble hearse of his saintly Predecessor.

"Salvete, flores martyrum!" was the greeting of our St. Philip to those who went to death in defence of the Pope's Spiritual Jurisdiction. And there have

been those who have gained the same crown and palm of martyrdom—and may again, please God, be others—by defending his Temporal Power and Independence We may have to wait, but the world will probably hear later what the Church thinks of those who died for the Holy See at Castelfidardo and Mentana, among them one who spent his boyhood in this parish of the Oratory—the holy youth Giulio Watts-Russell.

For take what happened in the eleventh century, when our Edward the Confessor reigned in England. In defence of the Pontifical States soldiers of St. Leo IX. had been slain in battle, and St. Leo was shown the land of Heaven in a vision, and related that "all the brethren who had died in Apulia for the Church of Jesus Christ came before him. Their garments shone as gold, and each held in his hand a palm of unfading beauty, and they called to him, 'Come and dwell with us, for it is by thee that we have gained this glory.'" To die in defence of the Temporal Power was reckoned, even in the eleventh century, equivalent to gaining the crown of martyrdom. God be praised, there are still clients of St. Edward of English blood who hold the faith of the Ages of Faith!

And may God in His mercy grant that many more of the English nation who have lost Jesus, like Mary and Joseph, through no fault of theirs—that these may at once seek Him sorrowing, using their reason and prayer till God sends the day-star of Faith to rise in their hearts and guide them to Jesus, Mary, and Joseph, to the house which is their home, the true Church of Jesus Christ! And may those also become converts, those who have lost Jesus by being themselves lost to the grace of God and true holiness of life. What warning there is for all who delay and put off conversion in those sad words of our Lord: "You shall seek Me and shall not find Me. . . . I go, and you shall seek Me, and you shall die in your sins" (St. John vii. 34, and viii. 21).

APPENDIX II.

THE SYLLABUS AND THE TEMPORAL POWER.

"Hold the form of sound words."—2 Tim. i. 13.

---

1. In every age there must be a *form of sound words*, from which the faithful may not depart. At the present time we ought to make sure that we hold the form of sound words in reference to the topic of the day—the Temporal Power and Independence of the Sovereign Pontiff. To speak about it may become a necessity at any moment, when we may be called to give an account of our faith to those who seriously seek for information. As to *writing* about these things, there is evidently the greatest danger of imprudence, from the combination of conceit and ignorance betrayed by what appears in the Press, purporting to come from Catholics, who disgrace themselves and cause scandal by their *un*sound words.

2. It may be useful to recall the exact words of the Syllabus of Pope Pius IX. concerning the Temporal Power. This Syllabus is a List containing, under various

headings, the chief errors of these times—errors which the Holy Father had already condemned in his Encyclicals and Apostolic Letters. The same Holy Father told Cardinals and Bishops on June 17th, 1867, that his Encyclical *Quanta Cura* and the *Syllabus* were given by him as the Rule of what was to be taught throughout the Catholic Church. The Syllabus follows in order many other Lists of Condemned Propositions, beginning with those of John Wicliffe by the General Council of Constance. In some Condemned Propositions the errors concern Faith and doctrine, in some the errors concern morals and discipline. To hold those which are condemned as heretical, or with anathema, by General Council or Pope, would be to be guilty of a mortal sin of heresy. But the Syllabus is not issued in this form; it does not claim to present a teaching which is dogmatic of doctrines presented to the faithful as revealed by God and *de fide;* but it teaches with the authority of the Supreme Pontiff that these enumerated errors are false, and may not be held without incurring grave guilt of disobedience and rebellion against the Catholic Church. If persisted in, pertinaciously and deliberately, the sin of upholding a Condemned

Proposition, in the sense of its author, is great enough to bring eternal damnation to an unrepentant soul.

3. The following are Condemned Propositions which touch on the Temporal Power:—

ERRORS ABOUT THE CHURCH.

XXIV.—The Church has not the right of using force, nor has she any direct or indirect temporal power.—Condemned by Letters Apostolic, August 22nd, 1851.

XXV.—Besides the inherent power of the Episcopate, there is assigned another temporal power, conceded either expressly or tacitly by the Civil State, and therefore revocable by the Civil Government when it chooses.—Condemned, August 22nd, 1851.

XXVI.—The Church has no innate and legitimate right to acquire and possess property.—Condemned, Allocution *Nunquam*, December 15th, 1856, and Encyclical *Incredibili*, September 17th, 1863.

XXVII.—The sacred ministers of the Church and the Roman Pontiff are to be completely excluded from all care and dominion of temporal things.—Con-

demned, Allocution *Maxima quidem*, June 9th, 1862.

ERRORS ABOUT THE STATE IN ITSELF, AND IN ITS RELATIONS TO THE CHURCH.

LV.—The Church ought to be separated from the State and the State from the Church. — Allocution *Acerbissimum*, September 27th, 1852.

This seems to condemn de Lammenais' and Cavour's notorious "A Free Church in a Free State."

LXXV.—The children of the Christian and Catholic Church dispute among themselves about the compatibility of the temporal with the spiritual kingship. —Letter Apostolic, August 22nd, 1851.

The sense of this proposition and the meaning in which it is condemned seems to be that the Temporal Power is an open question.

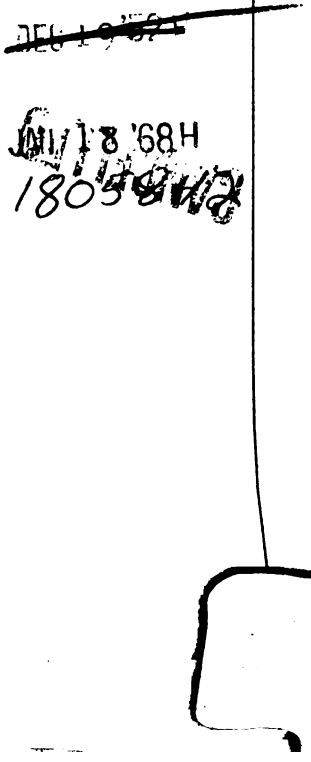
LXXVI.—The abrogation of the temporal sovereignty which the Apostolic See possesses would greatly conduce to the freedom and happiness of the Church. —Allocution *Quibus quantisque*, April 20th, 1849.

LXXX.—The Roman Pontiff can and ought to reconcile himself and come to terms with Progress, Liberalism, and the new kind of state-craft *(recenti civilitate)*.—Allocution *Jamdudum cernimus*, March 18th, 1861.

The expression *recenti civilitate* would seem to mean legislation and government in accordance with modern irreligious and revolutionary principles.

4. All these Propositions are pronounced to be erroneous and may not be advocated by us. It is not necessary for us to decide how far wrong they are, what kind of censuring name one or the other should receive. This is the affair of our Teacher, and if he refrains from stigmatising them individually still more should we be modest, and be content to know that to maintain any of them after their condemnation by the Holy Father would be a mortal sin on our part. We are bound by our Faith to accept heartily and loyally what the Pope tells us he is putting forth as the true Catholic doctrine.

This book should be returned to the Library on or before the last date stamped below.

A fine of five cents a day is incurred by retaining it beyond the specified time.

Please return promptly.